

**A bryefe Chronycle concerning  
the examination and death of the Blessed  
martir of Christ, Sir John Olden:  
killed the Lord Cobham, collected  
together by Johan  
Bale.**

✠ Sir. Johan. Olden. p. worthy ✠

✠ suffered death. at. London. Anno. 1412. ✠



✠ Lord. Cobham. and more. ✠

✠ In the latter time shall many be chosen  
proued and purged by fyre yet shall the  
ungodly lyue wickedly still, and haue no  
vnderstanding. Daniel. xij.

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**B**riefe Chronicle concerning  
the Exampnation and death of the blessed  
martir of Christ sir Iohan Diodascal the  
lord Cobham collected together by Iohn  
Bale out of the booke and wryttings  
of thole Popish Prelates w were  
present both at his condemna-  
tion and iudgement

**The Preface.**

**I**n the prophane Histories  
of olde Writours & Poets: *plutarch  
propert  
uero.  
Cicellus.  
Horatius  
Lucanus*  
as both Grekes and Latines  
are they moch comens  
ord ad thought worthy of  
eternall memozy, whyche  
haue eyther dyed for theyr naturall coun-  
treys or daungered their liues for a comen  
welthe. As we reade of Codrus that was  
kyng of Athens, of Quintus curcius the  
Romane, of Ancurus the Phrygian, U-  
lpes, Hermas, Theseus, Menestius, Sci-  
pio Aphyricanus, Mucius, Scauola, Va-  
lerius Corles, the two brethren of Car-  
tago, which were both called Philenus, &  
the thye noble Decianes with other diuer-  
se. In the Sacred Scriptures of the  
**BIBLE**, hath **Moses**, **Iosue**, *Exo 24.  
Eck. 4.*  
**Geodon**, **Iepthe**, **Delboza**, **Judith**, **Dan**, **Indicus**

## The Preface.

1. Reg. xlii. uid. Melias, Jolias, Zo: Labell, Mathas  
 2. Mach. 6. chias, Cleasatus and 8 Machabees their  
 iust prayles for their mighte, Zeie and ma  
 nyfold enterpryses concerning the childe  
 Digebrutus ten of Israell. Among the Papists also  
 Celestius. which are a most prodigious kinde of me  
 are they moost highly auanced by lycng  
 signes, false miracles, erronious witten  
 ges, shynes, retykes, lyghtes, tabernacles  
 aultres, censinges, songes and holydayes  
 Petrus Equilinus which haue bene dayne for the lybellies  
 priuileges, aucthoite, honoure, retyes ad  
 proude maintenaunce of theyr holy whos  
 tysh church.

As were Antidius, Bonifacius, Ben  
 no, Thomas Becket, Johan 8 cardinal  
 Vincetius, Petrus de Castironou, Peter of Willai  
 Leander, Petrus de Castironou, Peter of Willai  
 Paganus, Stanislaus of Cracouia,  
 Wolteranus, Steuen Colper of Tholose Bonauentus  
 enas, re of padua, Julianus the cardinal of. S  
 Joan. & c. Angell. And in our tyme Johan fplmer  
 Thomas More, freze ffoze, Reynolds  
 dus and the charterouse monkes whiche  
 suffered here in England. with an infinite  
 nombze more. What is thā to be thought  
 of those Godly and valyaunt warrpours  
 Whane not spared to bestowe their moost  
 deare

Heb. xi.  
 Act. 6.  
 Apoc.



## The Preface

Dear liues for the verite of Iesu Chriſt/  
 againſt the malpugnaunt muſtre of per-  
 ecrable Antichryſt of Rome/ the deuels  
 owne vicar: Of whole gratpous nōber iohan. viij.  
 a very ſpeciall membze & veſſell of Gods  
 electiō/ was that vertuous knight ſir Jo-  
 han Didecaſtell the good lord Cobham Sir iohn ol  
decaſtell  
the biſhops  
 as wil plentiuouſly apere in this proceſſe  
 folowing. He that hath iudgement in the  
 ſpyrite/ ſhall caſely perceyue by this trea-  
 tiſe/ what beaſtly blockheades theſe bloody  
 bellygods were in theyꝝ vnlauery interro-  
 gations: & again what influence of grace  
 this man of God had frō aboue cōcerning  
 his anſwers ſpecially in that moſt blind  
 and ignoraunt tyme wherein all was but iohn. iij.  
 darkeneſſe/ the ſonne appearing ſacke clo Apoc. vi  
 the/ as ſaint Iohn hath in the Apocalypſe  
 Moſt ſurely fulfilled Chriſts promes in  
 hym which he made to hys Apoſtles/ caſt Luke. xxi.  
 not in youre minde afoze hande (ſaith he) Math. 10.  
 what aſwert ye ſhal make when theſe ſpi- mark 13  
 ritual eyzaunts ſhall examine you in theyꝝ Luke 12  
 ſynagoges/ & to deliuer you vp vnto kings  
 and obitees. For I will geue you ſuch be Chriſtes  
 teraunce & wil dō in y houre/ as all your e- diſciple  
 nemies ſhall neuer be able to reſiſt. This



## The Preface.

The examina-  
tion of  
the lord  
Cobham

The great  
processe of  
Thomas  
Arundell.

Thomas  
Walden in  
Falscullo  
31. Jan. 1521  
Wichley.

Only sentece of Christ, is ynough to proue  
him his true disciple; & the in euer folp the  
questiōs, the manifest members of sa: hā.  
I remembre that. xiiij. yeates ago, the tru  
seruaunt of God William Tindale put  
into the pzent a certain bzele examination  
of the sayd lord Cobham. The which ex  
amination was wzitten in the tyme of þ  
sayd lordes trouble, by a certain frinde of  
his, & so reserved in coppes vnto this our  
age. But sens that tyme I haue founde it  
in theyr owne wittings (which were thā  
his vicer ennemys) in a moche more am  
ple forme than here. Speciall ye in the  
great proccesse which Thomas Arundell  
the Archbisshop of Caüterbury made thā  
against him, wzitten by hys owne notary  
es and clerkes, tokened also with his ow  
ne signe & seale, and so directed vnto Ry  
chard Clyfford than Bisshop of London  
with a generall commaundement to haue  
it than pubillshed by him and by the ocher  
Bysshops the whole realme ouer.

Furthermore I haue leane it in a copy  
of þ wzing, w þ said Richard Clifforde  
sent vnto Robert Walscall a Carmelite  
fryer & Bisshop of herforde, vnder his sig  
ne & seale, & in a coppy of his also owt.

## The Preface.

to þ Archdeacons of Hertforde & Shrewesburp. The yere, month, and day of their date, with the beginninges of thyrz wyrtynge shall here after followe in þ booke, as occasion shall require it. Besides all this Thomas Walden being in those daies þ Kinges confessor, and present at hys examination, condemnation, & execution, registered it amonge other þ wretches meste in hys booke called *Falculus zizaniorum wicleuij*. He maketh mention of it also in hys first Epistle to Pope Martyn the fift, & in his solempne sermon de funere regis. Only such reasons have I added thereto, as þ afore named Thomas Walden proponed to him in the tyme of þ examinaciō, as he mencioneth in his first and second bookes aduersus Wicleuistās with the maner of hys Godly departing out of his trauellys, whiche I found in othert wytynges and chronicles. Whys youth was full of wanton wyldenes, before he knewe the scriptures, as he reporteth in his answer, and for þ more part vnknewe vnto me: therefore I wryte it not here. Whis father the lord Regnold of Cobham John frospare nombereth alwaies among

frothys  
this tretis  
cometh.

Walden.  
cō. w. 11  
in itas/m  
prologo  
doct. 7.  
li. ca. 55.



## The Preface

gest the most worthy warriours of Eng-  
land.

The chyste  
manhode of  
Sir John of  
Brecknell.

Cowardes  
in Christes  
battels.

Flatterers  
of great me

Parasites.

In all aduenterous actes of worldly  
manhode was he euer bold/strong/fortu-  
nate/doughty noble & valeaunt. But ne-  
uer so worthy a conquerour as in this his  
present conflict with the cruel and furz-  
ous frantick kingdome of antichrist. Far-  
re is this Chyste knight more prayse wor-  
thy for that he had so noble a romake in  
defence of Chrestes verite agaynst those  
Romish superstitious than for any tem-  
porall nobilities eyther of blode birth lan-  
des or of marciall feates. For many thou-  
sandes hath had in that great courage / w-  
in the other haue bene most faynt harted  
cowards & very desperate dastards / whe-  
re as he pleuered most faithfully constaut  
to the ende. Many popish parasites & me-  
pleasing flatterers / haue written large co-  
medacions and encomies of those / but of  
such noble men as this was / very fewe or  
in a maner none at all. When I looke re-  
de the works of som men learned / I mer-  
uaile not a lytle to se the so abundaunt in  
vayne flatterynge prayses for matters of  
no value / yea / for thinges to be dyspraysed  
rather



## The Preface

rather than prayled of Menne that were  
Godly wylle.

Polydorous Virgilius a collector to  
tyme in Englad of the Popes Diterpis  
and afterwarde Archdiacon of Tuller  
hath in this point deformed his writings  
greatly pointinge our Englyshe chry-  
stian moost shamefully with his Romish ly-  
res & other Italysh beggery. Battels hath  
he described there at large wth no small  
discommendings of some princes whiche  
were Godlye but the prync packing of pla-  
ces & crafty conscience of y<sup>e</sup> spiritualite hath  
he in every place almost full pperly pas-  
sed over. He was so familiar with the bis-  
shops and toke so much of their counsell  
whan he compiled the xxvi. booke of his  
Englysh history. And not greatly is the  
land beholden vnto him in that worke for  
any large prayle of erudition that he hath  
geuen there. A singular beaute is it to y<sup>e</sup>  
Chrysten religion whan their auncient  
monumentes are garnished among others  
w men of freshelyterature wherinto hath  
small remembraunce or none. Unlesse it be  
Gildas Bedas Alcuinus Joanes Sco-  
tus Adelmus Neuturgus and one or  
two

Polydorus  
Anglicus  
Rorpe/ll. 4.

No talke  
may be told  
out of scole

No me are  
terned with  
him but  
italyans.

## The Preface

two moze/ none are in that whole worke  
mencioned cōcernig þ/ as though Englaṁ  
had alwaies bene most barren of men lern-  
ned. This do I not wypte in dysprayse of  
his lernig (which I knowe to be verp ex-  
cellēt) but for þ/ abuse therof/ being a most  
spngular gyft of God.

A worthy  
worke wote  
that afoze  
see & me.

I wold wythe some learned Englyshe  
man (as there are now most excellent fre sh  
wyttres) to let forth the inglish chzonicles  
in their right shappe/ as certein other lan-  
des hath done afoze them al affections set  
a part. I can not think a moze necessarye  
thig to be laboured to þ/ honour of God/  
bewty of the realme/ erudicion of the peo-  
ple and commodite of other landes/ next  
the sacred scripturs of the byble/ thā that  
worke wold be. For trulpe in those they  
haue there yet is vyce moze auauised thā  
vertu/ & Romish blasphemy/ than godly-  
nes. As it may full well apeare vnto eyes  
of ryght iudgement/ in the lamentable hys-  
toze here following/ and such other/ which  
hath bene long hysd in the darke. Whereas  
diligently the sentence of the layd Polido-  
rus/ concerning this good lord Cobham/  
and ther vpon consider hys good workes  
mans

Blasph-  
mous tri-  
fles are the  
Englisch  
chzonicles.



## The Preface.

manſhip in other maters. In the counſel  
of conſtance (ſaith he) was the hereſye of **polidorus**  
**John Wicleus** condemned / & two at the **anglice hi.**  
ſame tyme burned in that cyte which were **1402. 61. 12**  
the cheſe heades of þe ſecte. All this is true /  
though the ſeate handeling thereof be alto  
gether Italyſh.

But where as he ſaith after / that tohan  
this was ones knowne to their cōpaniōs **the bphat**  
in England / they conſpired in their mad- **derth holp**  
neſſe againſt the whole clergy / and finally **church**  
againſt the kinge alſo / for that he was thā **with lyes**  
a fauter of Chryſten religyon / hauing to  
their great captaynes ſy2 Johan Wicleſtall **fabianus**  
& ſir Roger Acton / he maketh a moſt **acta cōſit**  
ſhamfull lye / for how coulde Sir Roger **conſtant**  
with his companye conſpire vppon that **ſig.**  
occaſyon / being dead moze than .iiij. yeres  
afore. And ſir Johan Wicleſtall remain  
ing all that ſeaſon in Wales. John Wicleſtall  
ſuffred death at Conſtance the yere of our  
lord a. M. cccc. xv. in July. Hierō of pꝛas  
ge in the yere of our lord a. M. cccc. & .xvi.  
in May / w were þe two heades he ſpeaketh  
of. Sir Roger Acton was bzent with his  
cōpany in þe yere of our lord a. m. cccc. xix.  
in Januarie



## The Preface

And ge the p  
ere b p hys  
fruce.

many as witneseth Malde n / Fabiane &  
Johan Maioz in their chronicles & writ  
tings. Nowe reken these noumbers and  
yeates and marke the pzoer conuepaunce  
of this Romish gentelman the popes col  
lectour / to clought bp that croked kingdō  
of theys. He can by suche legerdemaine  
both please his frindes in Inglād & also  
at Rome.

They were  
enemies to  
holp church

After that he foloweth with lye vppon  
lye / as that they came than to London to  
destroy the king / that he in his owne par  
son met wyth them there in armes / that  
they cowardly fledde / that some were take  
there / and byent out of hand / and that the  
lord Cobham and sir Roger Acton were  
cast into the tower of London vpon that  
occalpon. Semeth it not a mater sō what  
lyke to the purpose (thynke ye) that men  
shuld be there burned for making such an  
insurrection or tumult? I trowe he hath  
cobled here some what woorkemanly. And  
where as he saith in the end / that the king  
ther vpon made an acte / that they fro thes  
forth shuld be taken as traitours against  
his owne persone / w were pzoued to fals  
low & secte / he maketh an abominable ly  
for

Burning  
was not  
than for  
traytours.

Malde n  
in sermone  
de funere  
Regis

## The Preface.

For this acte was made only at the bisshops  
complainte and false iure in the fyrst yere <sup>well stored</sup>  
of his reigne and by force of that acte <sup>with lres</sup>  
se innocent men than suffered. More than  
iii. hundred of such manifest lres ceude  
I gather out of his chronicles moche mo  
re than might more eyes & iudgemets do

Now leit vs expend what the true cau <sup>The cau</sup>  
se shuld be of this Godly mannes condem <sup>les of lres</sup>  
nation and death: all dreames of Papists <sup>302. nolder</sup>  
set a part. The truth of it is: that after he <sup>castels con</sup>  
had ones throughtye tasted the Chysten <sup>denation</sup>  
doctrine of Ioh. an Wickreue and of his dis  
ciples: and perceyued their liuinges agre  
able to the same. He abhorred all the super  
stitious sorceries: ceremonies I shuld say  
of the proude Romish church from then <sup>Iohannes</sup>  
forth he brought all thinges to the touche <sup>i Thel b</sup>  
stoni of Gods woze. He tryed all matters <sup>2. bath 7</sup>  
by the scripturs: and so proued their spyri  
tes whether they were of God or nay. He  
maintained such preachers in the dioceses  
of Caunterbury: London Rochester and  
Herford as the Bysshoppes were soze of  
fended with. He exhorted they: Preses  
to a better waye by the Gospell and whā  
that wolde not helpe: he gaue them sharpe  
rebukes



## The Preface.

Walden in  
Fasciculo  
Sizaniou  
Wicleuii.

Sabianus.

rebuter. He admonished the kinges / *Richard the second / Henry the fourth / Henry the fyfte* / of the clergies manifolde abuses / and put into the parlamenthouse certein bookes concerning their iust reformation / both in y<sup>e</sup> yere of our lord a. M. ccc. xlv. and in the yere a. M. cccc. x. of the first booke this is the beginning. *Prima conclusio. Quando ecclesia Angliae &c.* I haue here left oute / least thys treatyse shuld be to great. The other booke was made by one Johan Buturpe a master of art of Oxforde. Beside the xviii. conclusions that master Johā Wicleue had put in long afore that.

Walden  
Polidozus  
in hystoz an  
glogū. li. 10.

In the yere of our lord a. M. cccxci. this noble lord Cobham w<sup>th</sup> certein other moze / motioned the kinge at *MCS* *MJNSCEK* at y<sup>e</sup> time of his ylamēd that it were very comodious to England / if the Romish Byschoppes auctorite extēded no furthre than the Ocean sea or hauen of Calys / cōsidering the charges and ynquietnes of suites there and that mens Causes coulde not be throughtlye knowen so farre of. Whereupon the king made this acte by consent of his lordes / that



## The Preface.

no man from thens forth shuld sue to the  
 Dope in any mater, nor publysh any reco-  
 munication of his vnder payne of losing  
 their goodes with perpetuall imprisonment.  
 Thys and the afozenamed boke had  
 cost him with sir John Cheny and other  
 moze his lyfe in the sixt yere after at the  
 crafty accusement of certein plars (though  
 it hath in the chronicles an other colour)  
 had not God than moost graciously pre-  
 serued him. An other cause of his Death  
 yet besydes all that hath bene sayd afoze  
 was this. He caused all the woordes of  
 John wicleue to be wryten at the instaunce  
 of Johan hus and so to be sent into Bo-  
 heme, fraunce, Spayne, portingale and  
 other landes. Wherof Subinco Lepus  
 the Archbishop of prage caused moze than  
 two hundred volumes saye wryten o-  
 penlye to be burnt afterwarde as witnesseth  
 Henricus Silius de origine Bohemo-  
 rum.

These causes knowne with other moze  
 that I coud reherse, consider whether  
 the woold that is alwaies so wicked, was  
 woorthy to helde sothe a noble Chappren  
 warrour as this was, or naye. I onlyd  
 also the iust punishment of the Lord for

Creuria in  
 aditioni-  
 bus Cetre  
 lis. polido-  
 rus

fabianus  
 polydorus.

Walden  
 cot v icle-  
 ui. li. 2.  
 cap. 100

Artesconfi-  
 li. Censu-  
 rariis.  
 Hermang.  
 Schedel.

Webster  
 Chap. 10.  
 Mah. 11

## The Preface.

wycked lawes that were then made / with  
the exceeding mischeues that the spirituals  
techa vied. And was the miserable estate  
that the realme was in sone after / toz con-  
tempt of his eternall word. And ther vpo  
lawd his rightuousnes / and beware of ly-  
ke cōtempt and plage in these dayes. In  
the yeare of our lord a. M. cccc. xxix. depar-  
ted kyng Henry the fyft in his most floris-  
shyng tyme / even in the beginnyng of the  
xxvii. yeare of his age / which was about  
iiij. years after y death of thys lord Cob-  
ham. His sonne Henry the sixt succeeded  
in hys ryme and had the gouernaunce of  
this whole reame / being but a babe of. viij  
moneth old and odde dayes. What a do-  
tour was this vneomen of rype discretyō  
naturally louing their contrey and regar-  
ding the common welch therof: yea what  
a plage of God was it after the scriptures  
to haue a yong child to their kyng: And y  
it shuld y moze manifestly apeare to com  
that waye oz of the stroke of God he was  
a child y the thing all the dayes of his lyfe

I shall geue you / sayth the Lorde in  
his hyghe dyspleasure / Chylderen to be  
your p̄inces / and yonge infantes with-  
out

Waldenus  
in sermone  
de funere  
Regis

King Henry  
the. vi. a ba-  
be

Esay. iij.  
A plage

Esay. iij.



## The pzeface.

Witte wolc dome shal haue the gouernaunce  
 of you. What wretched calamities & real  
 me suffered afterward for & space of moze  
 than. iiii. scoze yeres and thze tyl the days  
 of King Henry the seventh; it is vnspreas  
 kable. Sens the pzeaching of Iohan wy  
 cleue hath the lord suffered the pompeuse  
 poppsh Prelates to shew the selues forth  
 in theyr owne ryghte coulours; that they  
 myght now in the lyght of hys gospel ape  
 re as they are in dede; euen spightful mur  
 therers; ydolaters and Sodomites. Afoz  
 re hys tyme they lurked vnder the gyttis  
 ryng shyne of hypocryse; and coude not  
 be seane in their mastyes. The friers w  
 their charminge sophistye thze we such a  
 darke myst ouer the vniuersall wo:ld; &  
 superstycyon coude not be knowen for su  
 perstycyon; noz ydolatre for ydolatre.  
 Unspeakable fylthynges of all fleshly occu  
 pieng was than called Dyestes chastite;  
 as it is yet; and will be tyl it come to & hy  
 ghest; & God may take ful vengeaunce. The  
 was whoozdom worshipped in prelates of  
 the Churche; and sacred Medlocke rekes  
 ned such a detestable byce as was worthy  
 in a ppyt moost cruel death. As was seene

The pzeas  
of that pla  
ge.

Prelates  
what they  
now apere.

Friers dar  
kened all  
with theyr  
sophistye

Apos. xliij.

## The pzeface

Walden in  
straq3  
opere

ne for example in Syr Wyllyam wyghte  
w was bzent for the same at Nozwyth in  
the yere of our Lorde. 1428.

Clap

Thus was whight iudged blacke and  
lyght darkenesse/ so yll was mens syghte  
in those dayes. By such meanes (sayth the  
Pzophet) they dze we wickednes vnto the  
as it were with a corde/ and all kindes of

Englande  
for ynthan  
kefulnesse  
pounyshe

synne/as yt were w a cart rope. If Ena  
glond at that tyme had not bene ynthank  
full for the syngular benefyghe that God  
than sent them by those good menne/ the  
dayes of antychyzst and his beafty bzood  
had bene shoztened there longe a goo/as it  
is euē now/ and here after lyke to be moze  
largely. A moost ozient freshe myzroure of  
chyzsten manhode apereth thys wozythe

What the loz  
de Cobham a  
preeth now

lozd cobham in our age the verité now o  
pen/ which was in her absens a lampe of  
contépt befoze wooldyfe wyse men. In  
him maye noble men beholde her plainye  
a moost noble stomake and pzetious faith  
in the middes of great antichyzstes modye  
mustre: his corage was of suche value p it  
gaue hym the victozy ouer the by the clere  
iudgemēt of the scriptures/ what though  
p wooldes iudgement be farre other wise.

f. John. b  
l. Cor. xv

And



## The Preface.

And as for the cruel death which he most  
contumeliously suffered / it is now vnto hi  
a most plentiuouse winning / for in þ iust  
quarell / was it of his Lord Jesus Chzist

Phil. i.  
Apobol.

Wpght those bloudy blusterers haue  
had their full swaye now of late / they wol  
de haue made moze Oldecastels / Actons /  
Bownes and Beuerlays / yea / they wold  
haue made there a greater hauocke vppon  
Chzistes cōgregation / thā euer did Saul  
in his raging furie. They ment moze thā  
they vtered / when they appzoched so nigh  
(as did cruell haman) to the pzesēce of no  
ble Auerus. But blessed be the eternall  
father / whiche hath geuen suche Godlye  
wpsdome vnto our moost worthy Kyng /  
that he percepuing their slepyghtes / so aba-  
ted their tyrannouse fercenes. Pzaye nos  
ble men / pzay / yea with the true clergie ād  
comunes / that lyke as he hath now with  
Duke Josue the overhande of wycked  
Hierico / by his onely gift / and is thzough  
that becomen an whole perspyght Kyng  
within his own reame farre aboue all his  
pzedeceffours / so that he may in conclusiō  
overthzow her clerely. ffor as yet þ dze  
defull dāsell (tirannye) þ was Cayphas

The deuill  
sleepeth not

Act. viij

Prer. v.

A Godlye  
gouernours

Josue. vi

Laud god  
for hym.

Matt. xvi  
John. xviij

B ij

Doreke

## The pzeface.

Walden in  
sermone.

Dozekeeper dwelleth in the houses of Bys  
shops and dayly compelleth pooze Peter  
to deny his master. As many eyes as eues  
had bygylant Argus had he nede to has  
u / hat is compassed with soch a soze  
as are þ broode of þ wyke serpent.

Praye for  
hys L. etc.

Consyder what heavenly things  
ye haue receyued of the scriptu  
res bndze hys permissioun  
and per pray ones again  
for his gratiouse con  
tinuance to the mo  
re increace of  
knowledge.

Amen.

**B**abylon / thy marchautes were pris  
ces of the earth. And with thyne in  
chauncementes were all nations  
deceyued.

Apocal. xviii.



**The great processe of Thomas Arundell the Archebishopp of Cantu-  
rbury and of the Papisticall clergie w  
him agaynst the most noble knyght Syr  
Johan Oldecastell the lord Cobham in  
the yeare of our Lord a. M. cccc. and. xii.**

**wherin is conteyned hys examina-  
tion and imprisonment and excommuni-  
cation.**

**The processe before hys  
examination.**



**After that / þ true servaunte  
of Iesus Chyyst, Johan  
Wyclere a mā of very ex-  
cellent lyfe and learning  
had for the space of moze  
than. xxvi. yeares mooste**

**Er Oportet  
bus & ser p-  
ris Thome  
Waldens**

**valiantly battelled with the great Antis-  
christ of Europa / or Pope of Rome & his  
druerly dysgysed host of anoninted hypo-  
crites to restore the church again to þ pu-  
re estate that Chyyst left her in at hys as-  
censyon / he departed hens most Chyistely  
into the handes of God / the yeare of our  
Lord. 1387 .and was buried in his owne  
parish church at lutterworth in Lincoln  
shire. No small nūbre of godly dysciples  
left that good man behynd hym to defend**

**Thon Wicle  
us a man of  
god & hys  
discyples**

## The pzeface.

Thomas  
Arundell  
in magno  
processu.

De the lowlynnesse of the Gospell against  
exceeding pryde/ambition/symony/anati  
ce/Spocryse/whoredom/sacrilege/tyra  
nye/pdolatrousewozshipinges/and other  
fylthy frutes of those stifnecked pharyse  
es. Agaynst whome Thomas Arundell  
than Archebischop of caunterbury/so fee  
ce as euer was pharao/Antiochus/Hero  
des oꝝ capphas/collected in pauls church  
at london a vnyuersall synode of all the pa  
pisticall clergye of England in the yere of  
our Lord a. M. .cccc. (.xiiij). as he had dos  
ne diuerse other afoze/to withstand their  
moost godly enterpryse. And thys was þ  
fyzt yere of king Henry the fifth/whom  
they had than made fit for thepꝝ hande.

John. iij  
Psalm. i.  
Psalm. ij.

As these hygh pzelates with their pha  
rysees and Scribes were thus gathered  
in thys pestilent counsell against the lord  
and his woꝝde/fyzt there resozted vnto  
thē the .xij. inquisitours of herespes (whō  
they had apoited at Oxfoꝝd þ yere afoze.  
to serche out heretikes with all Wicleues  
bookes) and they brought two hundzeth  
and .lxvi. faithfull conclusyons whome  
they had collected as herespes of the seyð  
bookes. The names of the seyð inquisi  
tours



## The Preface.

four were these. Johan with a master  
 in the new college, Johan Langede mo-  
 ke of Chyp church in Caunterbury, Wi-  
 liam Wyfforde regent of the Carmelites,  
 Thomas claxton regent of p dominikes  
 Robert Gylbert, Rycharde Carthysdale,  
 John Lucke, Rycharde Snedisham, Ri-  
 charde Flemming, Thomas Kottbozne  
 Robert Ronsbery & Richard Grafoale  
 In the meane season caused they their hy-  
 red seruautes to blowe it forth abroade  
 thzoughout all the whole realme / p they  
 were there congregated for an wholsome  
 unite and refozmacion of the church of  
 England to stoppe so the mowthes of the  
 comen people. Such is alwayes the comē  
 pactice of these subtile sozcerers / whyle  
 they are in doing mischefe to blere p eyes  
 of the vnlearned multytude with one fal-  
 se craft or other.

Walden. in  
 fasciculo 33  
 seniorum  
 Wiclensis

A pactice  
 comenly b-  
 sed of that  
 generatyō

After a certein communition they cō-  
 cluded among thē selues that it was not  
 possible for them to make whole Chyistes  
 cote without seme (meaning therby their  
 patched poppysh synagoge) onlesse certeyn  
 great mē were bzought out of p way whō  
 med to be the chefe maintainers of p seyd

A lyke pae-  
 tise sought  
 new of late  
 but it take  
 not.

Dysc.

## The great proceſſe againſt

Accuſed  
for mapn-  
teyning  
the wol  
pell of  
a hylt.

Accuſed  
for his chyl  
den helene

Proceſſe a-  
gainſt hym

disciples of Wicleue. Among w home the  
moſt noble knyght ſir Johan Dlocateil  
& lord Cobham was complained of, by ſ  
generall proctours, yea rather betrayers  
of Chriſt in his faithful members, to be ſ  
cheſe principall. Him they accuſed firſt for  
a mighty maintener of ſuſpected preachers  
in ſ dioceses of london, Rochester, & Her  
forde, contrary to the mindes of their oꝝ  
dynaries. Not only they affirmed him to  
haue ſenttyder the ſeid preachers, but al  
ſo to haue aſſiſted them ther, by force of ar  
mes, not withſtanding their ſinodall con  
ſtitucion made afore to the cōtrarye. Laſt  
of all, they accuſed him, that he was farre  
other wiſe in beleue of the ſacrament of ſ  
Altre, of penaunce, of pilgrymage, of yma  
ge woꝝhipping, and of the eccleſiaſtycall  
power, than the holy Church of Rome  
had taught many yeaꝛes afore.

In the ende it was concluded among  
ge them, that wythoute anye farther des  
laye, Proceſſe ſhulde oute agaynſt hym  
as agaynſt a moſt pernycious heretike.

Som of that fellowſhpy which were of  
moꝛe craftye experyence than the other,  
wold in no caſe haue that matter ſo rasha

lye



## The lord Cobham.

sp handeled / but thought thys waye mos  
the better. Considering the seid lord Cob  
ham was a man of great byth / and in fa  
uer at that tyme with the king they cou  
sell was to know first the kinges mynde /  
to saue all thynges right vp. This coun  
sell was well accepted / and ther vpon the  
Archebischop Thomas Arundell wythe  
his other Bischoppes and a great part of  
the clergie went straighthe wayes vnto the  
king / as than remayninge at Kenyngton.  
And there layed forth most greuous com  
playntes against the saied lord Cobham /  
to his great infamy and blemyshe / beinge  
a man most Godly. The king gently  
harde those bloud thirstie rauens / and  
farre otherwise thā became his princelye  
dignité / he instantlye despyed them y in re  
spect of his noble stock & knighthode / they  
shuld yet fauourably deale with him. And  
that they wold if it were possible / without  
all rigour or extreme handeling / reduce hi  
again to the churches vnite. He promi  
sed them also that in case they were not cō  
tented to take some deliberation / his selfe  
wold serposally common the matter with  
him.

A spiritual  
practice

A voluptu  
ous generation

The kinge  
speakes  
for hym

His genti  
litye.

## The Preface.

This admon-  
ishment

Rom. xiii.  
1. Petr. ii.

A most  
Christen o-  
bedience.

ii. Tim. i.  
Wat. xxiii.

And anon after the kyng sent for the sreyd  
lord Cobham. And as he was come, he cal-  
led him secretly, admonishing hi betwixt  
him and him / to subraie him selfe to hys  
mother the holy church, and as an obedient  
chylde, to acknowledge him selfe culpable,  
vnto whom the chryste knight made this  
answere. You most worthy pryncce, saith he,  
am I always prompt and wyllyng to ob-  
eye, for so moche as I knowe you a chryst-  
ten king, and the appointed Minister of  
God, bearing the sword to the punishmen-  
tment of yll doers, and for the sauegarde of  
thé that be vertuous. Vnto you next my  
eternal God, owe I my whole obedience  
and submit my therunto, as I haue done  
euer, all that I haue epyther of fortune or  
nature, redy at all times to fulfill what so  
euer ye shall in that lordes commaund me;  
but as touching the pope and hys spiritu-  
altp, truly I owe thé neyther lute nor ser-  
uice, for so moch as I knowe hym by the  
scriptures to be the great Antichryste, the  
Sonne of perdycon, the open Auerlas-  
shyp of God, and the abhominacyō standig  
in the holy place. When the king had hear-  
de this, with suchelyke sentences he orde-  
wold



## The Preface.

wolde talke no longer with him/ but lefte hym so viterly.

And as the Archebischop resorted agai  
vnto him for an answer/ he gave him his  
full auctorité to crite him/ examine hym/ &  
punyshe him according to the deuclish de  
crees/ whiche they call the lawes of holye  
church. Than the seyd Archebischop by þ  
counsell of hys other bisshoppes and cler  
gy/ appointed to call befoze hi sýz Ihou  
Widecastell the lord Cobham/ and to cau  
se him personally to apeare to answer to  
suche suspect articles as they shuld lay a  
gainst him. So sent he forth his chefe sós  
mener/ with a very sharp citaciõ vnto the  
castell of Cowling/ where as he at that tyme  
dwelt for his solace. And as the seyd  
sommener was thither comen/ he durste  
in no case entre the gates of so noble a mā  
without his lycens/ and therfore he retur  
ned home agayne/ hys message not done.  
Than called the Archebischop one Ihd  
Butler vnto him/ whych was than the do  
rekeper of the kynges priue chamber/ &  
with him he conuenaunted/ thzough pzo  
mises & rewards/ to haue this mater craf  
tely bzought to passe vnder þ kigs name.

Wher

Ex betuñto  
exemplari  
Lodmēsū

Capphas  
seketh  
Christ

Judas is  
sent forth

An other  
Judas pet  
is 4720.

## The great proceſſe againſt

Indas kiſ-  
ſeth and be-  
ſcapeth.

The malice  
of the ſe-  
pene

Wetherſ  
religion of  
the popiſh

The citaci-  
ons taken  
downe.

Wher vpon the ſeyd Johan Butler toke  
the Archebiſhops ſommenter with hym  
& went vnto the ſayd Lord Cobham ſhes  
wing him that it was the kings pleaſure  
that he ſhuld obeye: that cueryon: & ſo cy-  
ted him fraudou'ently. Than ſaid he vnto  
the in fewe wordes: that in no caſe wold  
he conſent to thoſe moost deuelyſh practi-  
ſes of the prieſtes. As they had intozmed  
the Archebiſhop of þ anſwere: and that it  
was more to: no man privately to cyte hi  
after þ: wout parell of lyte: he decreed by  
and by to: aue him cyted by publicke pro-  
ceſſe oz ope comāudmēt. And in al þ haſt  
poſſible vpon the wednyſday befoze the  
Faciuite of oure Ladye in Septiber: he  
commaunded Letters Citatoz to be ſet  
vpon þ great gatts of þ cathedral church  
of Rocheſter: which was but. iij. Engliſh  
myles from thens: charging him to apere  
perſonally befoze him at Ledes in the. xi.  
daye of the ſame moneth and ycare: all ex-  
cuſes to the contrary ſet aſpart. Thoſe let-  
ters were taken downe and after: by ſuch  
as bare fauor vnto the Lord Cobham: &  
ſo conuered aſyde. After that cauſed the  
Archebiſhoppe newe letters to be ſet vp:  
on



## The lord Cobham.

On the Nativite day of our Ladye, which  
also were rent downe and utterly confu-  
med.

Than for so moche as he did not ap-  
peare at the day appoynted at Leds (where  
as he sat in Consistory, as cruell as ever  
was Caphas, with his court of hypocri-  
tes about him) he iudged hym denoun-  
ced him, and condemned him of most depe  
concumacy. After that whan he had bene  
falsely insourmed by his hired spyes, and  
other glosing glauerers, that the sayd lord  
Cobham had lawghed him to scorn, dis-  
dayned all his doings, mainteined his old opi-  
nions, contened the churches power, the di-  
gnite of a bilshop, & the orde of presthode  
(for all these was he than accused) in his  
mood madnes without iust p[ro]ofe dyd he  
openly excommunicate hi. Yet was he not  
all this ferce tyranny qualifed, but con-  
maunded him to be cited a fresh, to appe-  
are afoze him the saturday befoze the feast of  
saint Mathew þe apostle, with these cru-  
ell chearinges addid therunto. That if he  
did not obey at þe day he wold more extres-  
mely handle hi. And to make hi selfe more  
strong towarde þe p[ro]foumaunce therof, he

Caphas  
spoke in  
conspire

Falle accu-  
sations a-  
gainst him.

The scrip-  
ture says  
nature

comes

## The Preface.

See here  
how fary-  
wall the p-  
he

compelled the lay power by most terrible  
mauacinges of curses and interdictions/  
to assyst him against that sedicious aposte-  
ta/scismaticke/that heretike that troubler  
of the publycke peace/that enemye of the  
Realtme/and greate aduersarye of all ho-  
ly church/for all these hateful names dyd  
he giue him.

I am proce  
of Christen  
knight hood.

This most constaunt seruant of the  
lord and worthy knight sir Johan Wides-  
castel the lord Cobham beholding the vn-  
parable fury of Anichyst thus kindled  
against him perceruing him self also com-  
paked on every side with deadly daungers  
hetoke paper & penne in hand/ & so wrote  
a Chryste confessio or rekenig of his faith  
(which foloweth here after) and both sig-  
ned and sealed it with his owne hande.

He confes-  
eth his  
God before  
menne

the apos-  
tles faith

Wherin he also answereth to the .iiij. ches-  
fest Articles that the Archebischop layed  
against him. That doone he toke the coppe  
with him/ & wente therewith to the kyng/  
trustinge to fynd mercy and fauer at hys  
hande. None other was that confession  
of his/ than the common beleue or some  
me of p churchs faith/ called the apostles  
crede of al chyztē mē thā bled. As thus.

The



# The Christen beleue of the lord Cobham.



I beleue in God the father  
almighty, maker of heuen  
and earth. And in Iesu

The com  
Crede of  
humans

Christ his only sonne our  
Lord, which was concei-  
ued by the holy gost, bozne

of the virgin Mary, suffered vnder ponce  
Pilate, crucified, dead & buried, w<sup>th</sup> down  
to Hell, the third daye rose againe from  
death, ascended vp to Heauen, sitteth on  
the right hand of God the father almighty;  
ye, and from thens shall come agayne to  
iudge the quicke and the dead. I beleue in  
the holy gost, the vniuersall holy church,  
the communion of saintes, the forgive-  
nes of sinnes, the v<sup>er</sup>rising of the flesh, and  
everlasting life. Amen.

This faith  
was not re-  
garded.

And for a moze large declaracion (saith  
he) of this my faith in the catholik church.  
I stedfastly beleue & there is but one God  
almighty, in & of whose Godhed are these  
iij. parsonnes, the father, & sonne and the  
holy gost, and that those iij. parsones are  
the same selfe GOD almyghty. I be-  
leue also that the Seconde Parsonne of  
this

A declara-  
cion of his  
belefe.

i. John. 6.

## The great proceſſe agaynſt

Gal  
Joan  
Luc

4. this moſt bleſſed Trinite in moſt cōuenient  
 .i. tyme appointed therunto afore / toke  
 fleſh and bloud of the moſt bleſſed virgyn  
 Mary / for the ſauegard and redemption of  
 the vniuerſall kynd of man / which was a  
 fore loſt in Adams offence. Wherouer I  
 beleue that y ſame Jeſus Chriſt our lord  
 thus being both God & man / is the onely  
 head of y whole Chriſten church & that  
 all thoſe that hath bene or ſhal be ſaued / be  
 members of this moſt holy church . And  
 this holy church I think to be diuided in  
 to .iiij. ſortes or companyes.

Chriſt is  
the onely  
head of his  
church.

The church  
is diuided  
into .iiij.  
partes.

Contrary  
to the  
Adraclia  
minum  
or Walter  
no.

Wherof the firſt ſort be now in heauen  
 and they are y ſayntes from hens depar  
 ted. Theſe as they were here conuerſaunt  
 confirmed alwayes theyze Lyues to the  
 moſt holpe Lawes and pure examples of  
 Chriſte renouneyng ſathan / the world  
 and the fleſh wyth all their concupiſcences  
 and euels. The ſecond ſort are in purga  
 tory (yf any ſuch be by the ſcriptures) ad  
 vyng the mercy of GOD & a ſhall deliuer  
 raunce of payne.

The thyrde ſort  
 are here vppon the earth and be called the  
 Church vplantaunt. For daye and  
 nyght they contend agaynſt the crafty aſ  
 ſaults



## The lord Cobham.

Faultes of the deuel the flattering prosperities of this worlde and the crueltye of the flesh.

This latter congregation by the iustice The church  
shall be  
divided into ordinaunce of God is also severed into diuerse estates that is to say into priests; knights; and the commons. Amonge whom the will of God is that the one shuld ayde the other but not destroye the other. The priests byt of all secluded from all worldlynesse shuld conformethemselues better to the examples of Christ and his Apostles. Euermore shulde they be occupied in preaching and teaching the scriptures purely and in geuing wholsome counsels of good liuing to the other two degrees of men. More modest also more lowly gentle and lowlye in spirit shulde they be than any other sortes of people.

In knighthode are all they whych beare sword by lawe of office. These shuld defende Gods lawes and see that the Gospell were purely taughte conforming their liues to the same and secludedge all false packers: yea these ought rather to hazard their liues than to suffer such wycked decrees as eyther blemisheth the eternal testament

Mark here  
a most chri-  
sten hart.

the clergy  
therefore  
supported

What that  
comen peo-  
ple ought  
to do.

The great p[ro]cess[us] agaynst  
ment of God o[rd]er letteth the fre passage  
therof, wherby heresies and scismes might  
spring in the church. For of none other a-  
rises theras I suppose than of erron-  
ous constitutions craftily first creping in  
vnder p[ro]curers lyes for auantage. They  
ought also to p[re]serue Gods peple from  
oppressors i[n]trauntes, and theuce, and to  
ke the clergy supported so long as they tea-  
che purely, pray rightly, and minister the  
sacraments freely. And if they se them do  
otherwise, they are bound by lawe of offi-  
ce to compell them to chaunge ther doings  
and to se al thinges performed according  
to Gods p[re]script ordinaunce.

The latter fellowship of this church, are  
the common people, whose dewtye is to  
beare their good mindes and true obediēce  
to the aforesayd ministers of God, they  
kings, cyuile gouernours, and Bishops.  
The right office of these, is iustly to occu-  
py every mā in his faculté, be it w[ith] archaū  
dile, handy craft, or the tilthe of the groun-  
de. And so one of them to be as an hel-  
per to an other, followyng all wayes in  
theyr sozres the iust commaundementes  
of theyr lord God.

Quer



## The Lord Cobham.

Wuer and besydes all thys / I moost  
faythfully beleue that the sacramentes of **Beleue con**  
Chyestes church are necessary to all chry- **cerning the**  
sten beleuers / thys alwayes sene to / that **sacraments.**  
they be truly ministred accoꝝdig to Chri-  
stes fyrst institucio and ordinaunce. And  
foz so moch as I am maliciously & most  
falsely accused of a misbeleue in the sacra-  
ment of the Aulter / to the hurtfull daun-  
dye of many. I signifye here vnto al men /  
that thys is my fayth concerning that. I **The sacra-**  
beleue in that sacrament to be contayned **ment of the**  
betw Chyestes body and bloude vnder the **aulter.**  
similitudes of breade and wyne / yea / the  
same body that was conceived of the ho-  
ly gost / boꝝne of mary the virgin / done on  
the crosse / dyed / that was buried / arose the  
thyrde day from the death / and is now glo-  
ryfied in heauen. I also beleue the vniuer-  
sall lawe of God to be moost true and per- **Beleue con**  
fichte / and they which do not so followe it **cerning**  
in theyꝝ fayth and woꝝkes at one time oꝝ **gods lawes**  
other / can neuer be saued. Where as he  
seketh it in faith / accepteth it / learneth it / de-  
lyghtheth therin / and perfourmeth it in lo-  
ue / shall tast foꝝ it the felicitye of euerlastig  
innocencye.

C. ii. f. 3

## The great p[ro]cesse agaynst

What God  
saith of  
a Chri-  
stiane.

Finally this is my faith also, that God  
will be no more of a Ch[ri]sten beleuer in  
this lyfe, but only to obey the p[re]ceptes of  
that most blessed law. If any p[re]lates of  
the Churche require more, or else anye o-  
ther kynde of obedience, than thys to be vs-  
ed, he con[te]m[n]eth Ch[ri]st, exaltig him self  
aboue God, & so becometh an open Anti-  
ch[ri]st. Al these p[re]misses I beleue particu-  
larlye, & generally all that God hath left  
in hys holy scrypturs, that I shuld beleue.

A Ch[ri]sten  
desp[er] of the  
Lorde Cob-  
ham.

Instauntly desiring you me lyege lord and  
most wo[orthy] king, that thys confession of  
mine, may be iustly examined by the most  
godly wise and learned men of your real-  
me. And if it be found in all pointes agre-  
yng to the verite, than let it be so allowed,  
and I therbyppon holden for none other  
than a true Ch[ri]stiane. If it be p[ro]ued o-  
therwise, thā let it be vicerly conde[m]ned:  
p[ro]vided alwaies, that I be taught a bet-  
ter beleue by the word of God, and I shall  
most reuerently at al times obey therunto.

This re-  
quest was  
lawfull.

Obedience  
into his  
kyng

Thys brefe conf[ess]yon of hys ffaith,  
the Lorde Cobham wrote (as is mencio-  
ned afore) and so toke it w[ith] hym to the  
Courte, offeryng y[et] w[ith] all mekenesse

unto



**The lord Cobham.**

unto the kyng to rede it ouer. The kyng  
wold in no case receiue it / but commauns  
ded yt to be deliuered vnto the that shuld  
be his iudges. Than desyred he in the  
kinges p[re]sens that an honored knyght  
and esquier might be suffred to come in  
vpon hys purgacyon, whiche he knewe  
wold clere him of all heresyes. Moreover  
he offred hym self after the law of armes  
to fyght for lyfe or death with any man ly  
ving Chyrtien or Heythen in the quarrell  
of his faith / the king and the lordes of his  
councell excepted. Finally with all gentil  
nesse he protested before all that were p[re]  
sent that he wold refuse no maner of cor  
rection that shuld after the lawes of God  
be ministred vnto him / but that he wold at  
all times with all mekenes obey it. Not  
withstandyng all this / the kyng suffered  
him to be somoned personally in his own  
p[re]uy chamb[er]. Thā sayed the lord Cob  
ham to the kyng, þ he had appraled from  
the Archbyschop to the Pope of Rome / &  
therfore he cougth he sayd / in no case to be  
his iudge. And hauing hys appeale the  
re at hande Redye Written / he shewed yt  
wpyth all reuerence to the kyng. Whers

his chist  
from the  
mantode.

no reason  
nable offe  
wold serue

his appra  
le from the  
archbyschop

## The great processe against

The kinge  
here woz  
thyspeeth  
the heart.

Cobham  
wold not  
obey the  
heart.

Bischoffe  
and answere  
newly cop-  
pyed.

with the kyng was than moche moze dis-  
pleased than afoze/ and layd angerlye vns  
to hi/ that he shuld not pursue his appeal:  
but rather he shuld tarry in hold/ tyll such  
tyme as it were of the pope allowed. And  
than wold he oz nryd he the Archebischop  
shuld be his iudge. Thus was there no-  
thing allowed that the good lozde Cobhā  
had lawfully afoze required. But for so  
much as he wold not be swozn in all thigs  
to submit him selfe to the church/ and so to  
take what Denauce the Archbischoppe  
wold enioyne hi/ he was arrested againe at  
the Kinges commaundement/ and so led  
forth to the towre of London/ to kepe his  
day (so was it than spoken) that the Arch-  
bischop had Appoynted hym afoze in the  
kinges chambze.

Then caused he the afozsayd confession  
of his faith to be copped agayne and the  
answere also (whiche he had made to the  
iij. articles ppozoned agaynst hym) to be  
wrytten in maner of an indenture in two  
sheets of paper. That whā he shuld come  
to his answere/ he might geue þ one copp-  
vnto þ Archbischop/ & reserue þ other to  
hi selfe. As the day of examinaciō was com-  
ing.



## The Lord Cobham.

men (whych was the .xxiii. day of Septe-  
 bre the Saturday befoze the feast of saint **Cayphas**  
**Mathewe** Thomas Arundell the Arch- <sup>spreeth in</sup>  
 byshop syting in Cayphas roume in the <sup>consistory.</sup>  
 chapterhouse of Baules / wyth **Rychard**  
**Clyfforde** Bisshop of London and **Hen-**  
**ry Bolighroke** Bisshop of winchester / w<sup>th</sup>  
**Robert Mozley** knight / and **Lefetenaunt**  
 of the towz / brought personally befoze hi  
 the seyd lord Cobham / and there left hym  
 for the time / vnto whom the Archbisshop  
 sayd these wordes .

### The fyrst examination of the Lord Cobham

**S**ir **John** in the last generall con- <sup>Antychrist</sup>  
 uocatio of the clergye of thys our <sup>was here in</sup>  
 prouynce / ye were detected of cer- <sup>full power.</sup>  
 tein heresies / and by sufficient witness  
 founde culpable. Wheruppon ye were by  
 forme of spiritual lawe cyred / and wolde  
 in no case appeare. In conclusion / vpon  
 your rebellyous contumacie / ye were both  
 priuately and openly excommunicated.  
 Notwithstanding / we neuer yet shewed <sup>antichrist</sup>  
 oure selfe Unreadye to haue Geuen you <sup>manifest</sup>  
 poure Absolucion (nor ye do not to thys <sup>teeth him</sup>  
 Houre) wolde ye haue shewelye Ared it.  
 Vnto this **the Lord Cobham** shewen

## The great pzoceſſe againſt

A ſigne of  
Gods tru  
ſeruaunt.

as though he had geue none care/hauling  
his mynde otherwiſe occupied/and ſo de-  
ſpyed non abſolucio. But he ſayd/ he wold  
gladly befoze him and his bzethern make  
reherſall of that ſayth/ which he helde and  
entended alwayſ to ſtande to yf it wolde  
pleaſe them to lycenſ him therunto. And  
than he toke out of hys Boſome a certain  
wzitting endented/ cōcerning the articles  
wherof he was accuſed/ and ſo openly red-  
de it befoze them/ geuing it vnto the arch-  
biſhop/ as he had made therof an ende.  
Wherof thys is the coppe.

Ex htroq;  
exemplari.

The arti-  
cles layed a-  
gainſt the  
lady cobhā

I Johan Didecaſtell knight and lord  
Cobham/ wyll all Chryſten men to vnder-  
ſtand/ that Thomas Arundell Archbiſ-  
ſhop of Cauncerbury hath not onely laid  
it to my charge malitpouſly but alſo very  
vnturly by hys letre and ſcale/ wzitten a-  
gainſt me in moſt ſaunderouſe wyſe y I  
ſhuld other wyſe fele and teach of the ſacra-  
mentes of the church/ aſſigning ſpecyally  
the ſacrament of the aulter/ the ſacramēt  
of penaunce/ the woꝛſhipping of ymages  
( & y goig of pilgrimage vnto the) ſar other  
wile thā either beleueth oꝛ teacheth y vni-  
uerſall holpe church. I take Almyghty

God



## The lord Cobham.

God vnto wytnesse, that yt hath bene and  
nowe is, and euer moze wyth the helpe of  
God yt shall be my full intent and wyll, to  
beleue i apthfully and wholy all the sacra-  
ments that ever God ordeined to be mi-  
nystred in the holy church. And mozouer  
for to declare me in these. iiii. points afoze  
reherled.

O most  
Cl. yden  
knpyht.

I beleue þ in the moost woꝛshypfull sac-  
rament of the altar is Chzists very body  
in foꝛme of bꝛead, the same body that was  
borne of the blessed virgin mary, done on  
the crosse, dead, and buried, and that the  
thyrð day arose from death to lyfe, the w  
body is nowe glozified wyth the father in  
heauen. And as for the Sacrament of pe-  
naunce, I beleue that it is nedefull to all  
them that shall be saued, to forlake theyꝝ  
sinne and to do penaunce for it wyth true  
cōtricion, to God, cōfession of ther fautes  
and dewe satisfactyon in Chziste, lyke as  
Gods lawes limiteth and teacheth, els cā  
they haue no valuation. This penaunce I  
desyre all mē to do. And as for images, I  
vnderstað þ they pteyn nothig to our chzys-  
te beleue, but were ymited, lōg sīe þ faithy  
was geuen vs of Chzist, by sufferāce of þ

This beleue  
concerning  
the sacra-  
ments.

Confray  
him here  
before bys-  
shoppes.

Permitted  
to bypnyng in  
ydolatry.

C b church

The great process agaynst  
churche / for to be as kalenders vnto laye  
men to represent or bring to mind the pas  
sion of our Lorde Iesus Christ with the  
martirdom and good liuing of þe saintes.

Who com-  
mitteth  
ydolatry.

I think also that what soever he which  
doth that worship to dead ymages: that is  
duely belonginge vnto God: or that puts  
teth his faith / hope or confidence in þe helpe  
of them / as he shuld do only in his eterna  
nall lyuing God: or that hath affection in  
one more thā in an other: he perpetrateth  
in so doing / þe abhominable sine of Ydola  
try. Moreover in this am I fully pers  
waded / þe everye man dwellinge on thys  
erth is a pilgrim / eyther towarde blesse  
or els towarde payne.

Marke.

Gene. xiiij

Psalm. iij.

And þe he which knoweth not / nor wyll  
not know / nor yet kepe the holy commaū  
dementes of God in hys lyving here (all  
be it that he goth on pylgrymage into all  
quarters of the worlde) yf he departeth  
so / he shall surely be dampned. A payne he  
that knoweth the holy comaūdemētes of  
God and so performeth them to the ende  
of his life to his power / shal without fay  
le be saued in **CHRIST** / though he  
never in his lyfe go on pylgrymage as mē

Saued  
without pi  
grimage.

hse



## The lord Cobham.

Use now a daies to Caſerbury, Malſingham, Compoſtell, and Rome. or to anye other places.

Thys anſwere to his articles thus ended and redde, he deliuered yt to the byſhops as is layde afore. Than counceiled the Archbiſhop wth the other two Byſhoppes and with ouerſe of y<sup>e</sup> doctours, what was to be done in thys matter. commaunding him for the time to ſtand aſide. In conſeclution by theyr aſſet and inſormacion, he ſayd thus vnto him. Come hyder ſir Iohan. In this your writing are many good thinges conteyned, and ryght catholicke alſo, we deny yt not; But ye muſt Conſyder that thys daye was appoynted you to aſwere to other poynts concernig thoſe articles, wherof as yet no mention is made in this your byll. And therfore ye muſt yet declare vs your mind moze plainly. As thus, whether that ye holde affirme and beleue, that in the ſacrament of the altar after the conſecraciō rightly done by a pꝛyeſt, remaineth materall bread or not? And moreover whether ye do hold affirme & beleue y<sup>e</sup> as cōcernig y<sup>e</sup> ſacramēt of penāce (wher as a cōpꝛeſſiō of pꝛyeſts are) every

This anſwer  
re exami-  
ned.

What is  
this than  
quatelyng

Their be-  
lieves onch  
dnd thoſe  
bellygoes  
ſake

The great proceſſe againſt  
the Chriſten manne is neceſſarily bound  
to be confeſſed of hys ſynnes to a priſt or  
dayned by the church: or not?

This Chri-  
ſten anſwe-  
reth unto  
they: qua-  
rellyngeſ

A tyrant  
couſe who-  
re is that  
mother.

This anſ-  
were not-  
to theyr  
mindeſ

After certein other communication thys  
was the anſwere of the good lord Cobhā  
That none other wiſe wold he declare his  
minde: nor yet anſwere vnto hys articles  
than was Expreſſelye in hys Wyttyngs  
there conteyned. Than ſayd the Archbiſ-  
hop againe vnto him. Syr Iohan be wa-  
re what ye do. for if ye anſwere not cleer-  
ly to thoſe thinges that are here objected  
againſt you: ſpecially at the time appoynted  
you only for that purpoſe: the lawe of ho-  
ly church is: that compelled ones by a iud-  
ge: we may openly proclayme ye an heret-  
ike. Vnto whom he gaue this anſwere. Do  
as ye ſhall thinke it beſt: for I ſtand at a point  
What ſoeuer he or the other Biſhoppes  
did aſke him after that: he had them reſort  
to his byll: for thereby wold he ſtande to ſ-  
berpe death. Other anſwere wold he not  
geue that day: wherewith the Biſhops &  
Prelates were in a maner amased & wo-  
derfullye deſquyeted. At ſ laſt ſ Archbiſ-  
hop couſe led again w his other biſhops  
& doctours. And in ſ end therof declared  
vnto



**The lord Cobham.**

Unto him / what the holy church of Rome  
folowing the sayinges of .s. Austyn / saint  
Hierom / saint Ambrose and of other holy  
doctours / had determined in þe maters /  
no maner of mencion ones made of chyst  
Which determination (sayth he) ought all  
Chyisten menne bothe to beleue and to  
folowe.

antichrist  
setteth me  
aboue god

Than said the lord Cobham vnto hi /  
he wold gladly bothe beleue and obserue  
what soeuer the holy church of chystis in  
styrucion had determined / or yet what so-  
euer God had willed him eyther to beleue  
or to do. But that þe pope of Rome w<sup>th</sup> his  
Cardinals / Archbyschopes Bishops and  
other Prelates of that church had lafull  
power to determyne suche maters as sh<sup>o</sup>  
de not w<sup>th</sup> his word thzoughly / that wolde  
he not (he sayd) at þe tyme affyrme. W<sup>th</sup>th  
thys the Archbyschoppe had hym to take  
good aduysement tyll the Monday nexte  
followinge (whiche was the .xxv. daye of  
September) and than Justlye to answ<sup>er</sup>  
re / specyallye vnto thys pointe / whether  
there remayned Materyal Breake in the  
Sacrament of the Aulter after the woꝝ-  
des of consecration / or not? He promys-  
ed

The lord  
cobham  
sought hym  
to chyst

A delay of  
these be-  
uets to be  
trope.

## The great p[ro]cess[us] against

A doctrine  
of deuils  
to blind the  
simple

sed him also to sende vnto him in wyrtis  
those matters clerely determined / th[at] he  
myght than be the moze perspyghte in hys  
answere making. And all this was not  
els but to blynde the multitude with some  
what. The next day following / according  
to his p[ro]mes / the Archbisshop sent vnto  
him into the tow[er] / this folysh and blasphemous  
moule w[ri]tting / made by him and by his  
vnlerned clergie.

### The determination of the Archbisshop and clergie.

Ex magno  
processu  
homo  
condemnat.



The first  
article.

The faith and determination  
of y[es]e holy church tou  
ching the bleffull Sacra  
ment of the aulter / is this:  
That after the sacraments  
all wordes be once spo  
ken by a p[re]st in his Masse / the materiall  
bread / that was befoze bread / is turned in  
to Chrystes very body. And the materpall  
wyne y[es]e was befoze wyne / is turned into  
Chrystes very bloud. And so / here remay  
neth in the sacrament of y[es]e aulter / fro[m] thes  
forth / no materpall Breaðe no2 materiall  
wyne / w[here] were there befoze y[es]e sacrament all  
wordes were spoken. Now beleue ye this

article.



The Lord Cobham.

artyde? Holy church hath determined <sup>the tenth</sup> <sup>article</sup>  
euery chrysten mā lyuynge here bodyly by  
pon Earth ought to be shewen to a priest  
orderyed by the church if he may come to  
him. Howe fele ye thys artyde?

Christ orderyed saint Peter the Apo-  
stle to be his vicar here in earth. Whose see <sup>the third</sup> <sup>article</sup>  
is the holy church of Rome. And he gra-  
nted that y<sup>e</sup> same power which he gaue vnto  
Peter shuld succede to al Peters succes-  
sours which we call now Popes of Ro-  
me. By whole speciall power in churches <sup>the sede of</sup> <sup>the serpent</sup>  
particular be orderyed Prelates as Arch-  
bishops, Bishops, Parsons curates &  
other degrees more. Vnto whom chryste  
men ought to obeye after the lawes of the  
church of Rome. Thys is the determi-  
nation of holy church. Howe fele ye thys  
artyde? Holy church hath determined y<sup>e</sup> <sup>the .iiij. ar</sup> <sup>ticle.</sup>  
it is meritorious to a chrysten man to go  
on pilgrimage to holy places. And there  
specially to worship holy relikes and y-  
mages of saintes, Apostles, Martirs, &  
fellowes, & all other saintes be ydres ap-  
proued by the Church of Rome. Howe  
fele ye thys artyde?

And as the good lord Cobham had <sup>he se theyn</sup> <sup>ignoraunce</sup> <sup>& malice.</sup>  
red ouer thys moost wretched wrytyng, he

## The great proceſſe againſt

marueled greatly of their madde ignorance. But that he conſidered againe ꝑ God had geuen them ouer for theꝝ vnbeleues ſake into moost depertrours and blindneſſe of ſoule. Agayne, he perceyued hereby that theꝝ were moost malice was purpoſed againſt him, how ſouer he ſhulde anſwere. And therfore he put his lyfe into ꝑ handes of God, deſpying his onely ſpyrit to aſſiſt him in his next anſwere. When ꝑ ſeyd. xxv. daye of September was come, (w was alſo the Monday afoze Myghels maſſe) in the ſayd yere of our Lord. M. cccc. and xiii. Thomas Arundell the Archbiſhop of Caunterbury commaunded his Iudicvall ſeate to be remoued from that chapter houſe of Pauls, to the Dominike ſtreetes wpythin Ludgate at London. And as he was there ſet with Rycharde the biſhop of London, Henry the biſhop of WiCheſter, and Binct the biſhop of Bangor, he called in vnto him his counſell and his officers, with diuerſe other doctours and friers. Of whom theſe are the names here followynge.

Maſter Henry ware, the Officypall of Caunterbury.

Philip Morgan, doctoz of both lawes

We put his  
life in gods  
handes.

Et deſcend  
exemplat

The counſel  
of capphas



## The lord Cobham.

Dr. Will. Kiffin, doctour of the canon law/  
 Johan Kempe, doctour of the canon law/  
 William Carleton doctour of the canon  
 lawe, Johā Witrā, of the new college in  
 Oxfozd, Johā W. high head a doctour of  
 Oxfozde also, Robert Wobewell, bica of  
 saint Laurence in the Jewry, Thomas  
 Palmer, the warden of the Wyhoys, Ro-  
 bert Chamberlaine prior of s<sup>t</sup> Dominics  
 hez, Rycharde Wodington, prior of the Au-  
 gustines, Thomas Walde prior of s<sup>t</sup> Car-  
 melites, all doctours of divinite. Johan  
 Struans also, & James Cole, both nota-  
 ries appointed there purposly to write all  
 that shuld be eyther said or done. All these  
 with a great sort more of prestes, monks  
 Chanons friers, parish clarkes, bellingers,  
 & pardoners, disdained hi w<sup>th</sup> innumerable  
 mockes & scoznes, rekenyng him to be an  
 horrible heretik & a mā acursed afor god.

The Pha-  
 rylers and  
 lepers.

A table of  
 Antichri-  
 stes.

Disphes,  
 mones of  
 synners, &  
 of paynes

Then the Archbp<sup>s</sup> shopp called for a  
 Masseboke, and caused all those Prela-  
 tes and doctoures to sweare there upon  
 that everye Man shulde faithfully deo-  
 hys office and dewtye that daye. And  
 that neyther for fauer nor feare, Love  
 nor hate of the one Partye nor the other,

D anse

## The great p[ro]cesse agaynst

For a false  
coloure  
others shew.

At done to  
deceyue the  
igno[ra]unt.

There co-  
meth he be-  
foze them.

Exemplar  
of the  
Lodm[an]

Any thing shuld ther be witnessed/ spoken  
or done/ but accordig to the truth/ as they  
wold answer befoze God & all the world  
at the day of Dome. Than were the two  
lozleyd notaries swozne also to wyte and  
to witness the wordes & p[ro]cesse that they  
shuld be vttered on both parties/ & to save  
their mindes (if they otherwise knewe it)  
befoze they shuld register it. And all this  
dissimulation was but to colour their mis-  
cheues/ befoze the igno[ra]unte multitude.

Consydre herin (gentyll reader) what  
this wicked generacion is/ and how farre  
wyde is the iust feare of god/ for as they  
were then/ so are they yet to this daye.

After that cam forth befoze the sir Ro-  
bert Hoyle knight and leschenant of p[re]-  
torwer/ & he brought w[ith] him the good lord  
Cobham/ there leauing him among them  
as a lambe among wolues/ to his exami-  
nacion and answer.

### The latter examinacion of the lord Cobham.

Then sayd the Archbyschoppe vnto  
to hym: lord Cobham/ ye be aduoca-  
sed (I am sure) of the wordes  
and p[ro]cesse which we had vnto you by  
p[re]-



## The Lord Cobham.

pon saturdaye last past in the chapterhou  
se of paules: w<sup>ch</sup> proces were now to lōg to  
be reherled agayne. I sayd vnto you than The curse  
of atichysit.  
that ye were a cursed for your contumacy  
and disobedience to holy church, thinking  
that ye shulde with mekenes haue desired  
your absolucion.

Than spake the lord Cobham with a  
most cherefull countenance, & sayd: God Malac. 2.  
sayth by his holye Prophet, *Malcoicam*  
*bndictionibus vestris*, which is as much  
to say, as I shall curse wher as you blesse.

The Archbisshop made thā as though  
he had continued for the hys tale and not  
heard him, saying: Sir, at that tyme I  
gentilly proferd to haue assoyled you if ye A voluntary  
offre of gen  
tylnesse.  
wold haue asked it. And yet I do the same  
if ye will humblye desyre it in due forme  
& maner as holy church hath ordeined.

Than sayd the lord Cobham. I praye  
forsooth wyll I not, for I neuer yet tres-  
pased against you, and therfore I wil not He confes  
seth himself  
vnto God  
do it. And with that he kneled downe  
on the pavement, holding vp hys handes  
towards Heauen, and sayd. I shryue  
me here vnto the my Eternall Luyngte  
GOD, that in my frayle yenthy I offen-

Do u ded

### The great p[ro]cesse agaynst

Deu the (Lozde) most greuously in pryde  
wyath and glottony / in couetousnes and  
in lechery. Many men haue I hurt in mi  
ne anger and done manys other horryble  
synnes / good lozd I aske the mercy. And  
therwith wepingly he stode vp againe ad  
sayd with a mighty voyce. Lo good peo-  
ple lo. ffor the breaking of Gods lawe ad  
his great commaundementes / they neuer  
yet cursed me. But for theyr owne lawes  
and tradicions / most cruelly do they han-  
dle both me and other men. And therfore  
both they and theyr lawes by the p[ro]mes  
of God shal / vterly be destroyed.

At this the Archbysshop and hys com-  
panye were not a lytle blemyshe. Not  
withstanding he toke stomake vnto hym  
agayn after certein wordes / had in excuse  
of theyr tyzannye / and examined the loz-  
de Cobham of his Christen beleue.

Wherunto the Lozde Cobham made  
this Godly answer. I beleue (sayth he)  
fullye and faythfullye the vniuersall la-  
wes of God. I beleue that all is true wh-  
is conterned in the holy sacred scriptures  
of the Byble / finally I beleue all that my  
lozd God wolde I shulde beleue.

Then

O Christe  
kynght.

Mathe. 23.  
Luce. 11.

The first  
beleue of  
Cobham.



## The lord Cobham.

Then demaunded the Archbischop an  
answere of the byll which he and the clers  
gy had sent him into the tower the daye a  
foze / in maner of a determynacon of the  
church concerning the.iiij. articles wher:  
of he was accused / specialty for the sacra-  
ment of the alter / how he beleued therin?

Ab'asph-  
mous dete-  
minacio of  
antychrist

Wherunto the lord Cobham sayd / that  
with that byll he had nothing to do. But  
this was his beleue (he sayd) concerning  
the sacrament. That his lord and sauer  
Jesus Chzist / sytting at hys last supper  
with his most dere disciples / the night be-  
foze he shuld suffer / toke bread in his had.  
And geuing thanks to his eternall fa-  
ther / blessed it brake it / and so gaue it vnto  
them / saying. Take it vnto ye / and eate  
therof all. This is my body which shall be  
betrayed for you. Do this here after in my  
remembraunce. This do I thoroughly  
beleue (saith he) for this faith a I taught  
of the Gospell in Mathew / in Marke and  
in Luke / and also in the first Epistle of. S.  
Paul to the Corinethians.

Math. xxv  
Mar. 14  
Luk. 22.  
1. Cor. xi

Antychrist  
alloweth  
not this  
saye.

Then asked the Archbischoppe If he  
beleued that It were Brede after the  
consecracion of Sacramentall woordes

To iij. spe

The great p[ro]cess[us] again[st]  
spoken ouer it.

The lord Cobham sayd. I beleue that  
The sacra- in the sacrament of the altar is Ch[ri]st  
ment of the very body in fourme of breade, the same þ  
alter. was bo[n] of the virgin Mary, done on þ  
croffe, dead, and buried and that the thyrde  
day arose from death to lyfe, whych now  
is glorified in heauen.

A m[em]ber of  
Cathar.

Than sayd one of þ doctors of þ labe  
After the sacrament all wordes be vttered  
there remaineth no breade, but the onely  
body of Ch[ri]st.

All this  
me a not  
help.

The Lord Cobham sayd than to one  
master Johan Wychtrede, you said ones  
unto me in the castell of Coulunge, that þ  
sacred host was not Ch[ri]stes body. But  
I helde th[at] against you, and p[ro]ued that  
therin was his body, though the seculars  
and friers could not therin agre, but helde  
p[er] the one against other in þ opinyon. The  
re were my wordes th[at], if ye rememb[er] it.

A blasphemous  
word.

Than shouted a sort of them together  
and cryed with great noyse. We say all þ it  
is Gods body.

And dyuerse of the asked hym in great  
angre whether it were materiall breade af  
ter the consecratyoun or not?

Than



**The Lord Cobham.**

Then looked the lord Cobham earnestly <sup>That is</sup>  
vpon the Archbischop, & sayde. I beleue <sup>not in od</sup>  
surely & it is. Chyestes body in four me of <sup>gh.</sup>  
bgrade. Sir beleue not you thus?

And the Archbischoppe sayd, yes mary  
do I.

Then asked hi the doctours, whether  
it were onely Chyistes body after the con-  
secration of a Pzest and no bread or not?

And he sayd vnto the, it is both chyistes  
body and Bread. I shall proue it as thus  
For lyke as Chyist dwelling here vpon <sup>Neither</sup>  
the earth, had in him both godhead & mā- <sup>will scrip-</sup>  
head. And had the inuisible Godhead cou- <sup>ture nor</sup>  
ured vnder that manhead, which was on- <sup>sen seen,</sup>  
ly Visible and seane in him. So in the sa-  
crament of the aulter, is Chyistes very bo-  
dy and very bread also, as I beleue. The  
breade is the thyng, that we see with our  
eyes. The bodye of Chyist (whiche is his  
flesh and his bloud) is there vnder hydde  
and not seane, but in fayth.

Then smyled they yche one vpon o-  
ther, that the People shulde Judge hym  
taken in a greate Myche. And with a  
great bragge diuers of them sayde. It is  
I foule herely.

**¶** **Then**

**The great pzoress against**

**The popes  
dumynges.**

Than asked þe Archbischop what brea-  
de it was? And þe doctours also inquired  
of him, whether it were materpall oz not?

The Lord cobham layd out to them.

**Materiall.**

The scriptures maketh no mencion of this  
wooꝝde materpall; and therfoze my faith  
hath nothing to do therewith. But thys I  
say and beleue it, that it is Chyestes bodye  
and bread. For Chyest sayde in the lyt of

**Joan. vi.**

Johans gospel, Ego sum panis viuus,  
qui de celo descendi. I came downe fro  
heauē a þe lyuig & not þe dead bread. Ther-  
foze I say now againe like as I said afore  
As our lord Jesus Chyest is very God &  
very mā, so in þe most blessed sacramēt of þe  
autter is chyestes very body and breade.

**Marke.**

Than seyde they all with one voyce. He  
is an herespe,

**An herespe,  
after the  
papistes.**

One of the Byschoppes stode vp by &  
by, and sayd. What it is an herespe manys  
fest, to saye that it is breade after the Sac-  
ramentall wooꝝdes be ones spoken, but  
Chyestes body onely.

**1. Cor. 10.**

The Lord Cobham sayd. Saince pau-  
le þe Apostle was (I am sure) as wyse as  
you be nowe, and moze Godlye learned.  
And he called yt Bzeade, wyppring to the

**Coryn**



**The lord Cobham.**

Corinthians. The bread that we breake  
sayth he is it not þ̄ partaking of the body  
of Chyſt. Lo. he callith it bread and not  
Chyſts body. but a meane wherby we re-  
ceyue Chyſts body.

Then ſayd they agayne. Paule muſt **O ignorant  
beaſtes.**  
be otherwiſe vnderſtanded. for it is ſure  
to an heretike to ſaye that it is breade after  
the conſecration. but onely Chyſts body  
is.

The Lord Cobham asked. howe they  
coule make good that ſentence of theirs.

They answered him thus. for it is a-  
gainſt the determination of holy church. **Blind bab-  
lonians.**

Then ſayde the archbiſhop vnto him  
Sir Iohan we ſent you a wrytting con-  
cerning the ſaich of this Blessed Sacra-  
ment clerely Determined by the Church  
of Rome our Mother. and by the Holy  
Doctours.

Then ſayd he again vnto hi. I knowe  
none holper than is Chyſt & his Apoſtles. **I muſt chur-  
che answers**  
And as for that determination. I wote. it  
is none of theys. for it ſtanderh not with  
the ſcriptures. but manifeſtly againſt the.  
If it be þ̄ churches. as ye ſaye it is. it hath  
bene heere onely ſins the receiued þ̄ ſtrate  
**To þ̄ poplon paplon**

The great p[ro]cess[ion] agaynst  
p[er]son of wordly possessions & not afo[re].

Then asked they hym, to stoppe hym  
mouth therewith. If he beleued not in the  
determination of the church?

And he said vnto them. No forsooth, for  
it is no God. In all oure Crede is in but  
thysse mencioned, concerning beleue. In  
God the father, in God the sonne, in God  
the holygost. The byrthe, the death, the  
buriall, the resurrection and ascensyon of  
Christ hath none in, for beleue but in hym  
Neither yet hath the church, the sacramē  
tes, the forgeuēnes of synne, the latter res  
urrection, nor yet the lyfe surrlasting as  
ny other in, than in the holygost.

Then sayd one of the lawiers. Tully,  
it was but a worde of office. But what is  
poure beleue concerning holy church?

The lord Cobham answered. My  
beleue is (as I sayde afo[re]) that all the scrip  
tures of the sacred Bible are true. All that  
is grounded vpon the I beleue throug  
hly. for I know it is Gods pleasure that  
I shuld so do. But in poure lordly lawes  
and p[er]uill determinations haue I no bele  
ue. for ye be no part of christs holy chur  
che, as yor opē dedes doth shew. But ye  
are

In but  
a word of office  
th. 4. 2. 2.

Confession  
as in their  
owne lea  
ning.

He bele  
ueeth not  
in the  
page.



## The lord Cobham.

are very antichrists/obstinately set against  
his holy law and will. The lawes that ye  
haue made are nothing to his gloze/ but  
onely for your bayne gloze and abhomi-  
nable couetousnes.

This they said/ was an excedding here-  
sy (and that in a great fume) not to beleue after the  
the determination of holy church. **Papists.**

Than the Archbishop asked hi/ what  
he thought holy church?

He said vnto him: My Beleue is that  
holy church is the number of them/ which  
shalbe saued/ of whom Christ is the head.  
Of this church one part is in heauē with  
Christ/ an other in purgatory (you say) and  
the thirde is here in earth. This later part  
standeth in thre degrees/ in knight hode/  
priest hode/ and the comunalte. as I saide  
afoze plainly/ in the confession of my Be-  
leue.

Than saide the Archbishop vnto him  
Can ye tell me/ who is of this church?

The Lord Cobham answered. Yea  
truly can I.

Than saide Doctoz Malden the Prior  
of the Carmelites. It is doubte vnto  
you who is therof. For Christ saych in

Mat.

Malden  
cōtr. Wiche  
nitas / li.  
2. ar. 3.  
cap. 57.

# The great p[ro]cesse against

**M**ath. Nolite iudicare. Presume to iudge no man. If ye here be foriddin þ iudgemēt of your neighbour oꝝ bꝛother, the moze þ iudgement of your superiours.

The lord Cobham made him thys answer. Chꝛyst sayth also in the same fel chapter of Math. That lyke as the p[re]l is knowē by hys p[re]l frute, so is a false p[ro]phet by his woꝝks, appeare they neuer gloꝝyous. But that ye left behind ye. And in Johan he hath this text. Operibus edite. Beleue you þ outwarde doings. And in an other place of Johan. Iustum iudicium iudicate. Whan we knowe the thing to be true, we may so iudge it, and not offe. For David sayth also. Recte iudicatis filii hominum. Judge rightly alwayes y children of men. And as for your superiours. Where ye of Chꝛist, ye shuld be meke ministers, and no p[ro]uide superiours.

Then sayd doctoz Walden vnto him ye make here no differēce of iudgements. Ye put no diuersité betwene the p[re]l iudgements, w Chꝛyst hath foriddē, & the good iudgements: w he hath cōmaūded vs to haue. Rasy iudgemēt & right iudgemēt, is one w you. So is iudgement p[re]sumptuous.

xxviii.

Joh. 7.  
Joh. 7.  
Deut. 1.

Psalm.  
Diuersite  
of iudgements



## The lord Cobham.

And iudgement of office/ So swift iudges  
all wayes are & learned scolers of Wicleue.  
Unto whome the lord Cobham thus answered/ it is wel sophistried of you forsooth  
A pettyght  
answerr.  
E say. s.  
E say. ss.  
Oz posterouse are your iudgements euer  
more. For as the Prophet E say sayth/ ye  
Iudge yll good/ and good yll. And therfore  
the same Prophet concludeth/ that youre  
wayes are not Gods wayes, nor Gods  
ways your wayes. And as for that vertu  
ouse man Wicleue/ whose iudgements ye  
so hyghely dysdayne: I shall saye here for  
my part both befoze God and mā. That  
befoze I knewe that dispised doctrine of Walden in  
his/ I neuer absteyned from synne. But  
syns I learned therein to feare my Lord  
God it hath other wise/ I trust/ bene with  
me: so moch grace could I neuer finde in  
all your gloziouse instructions.

Then sayde doctor Walden again yet  
unto hym. It were not well wpyth me / so  
meny vertuous men lyving and so many  
learned men teaching the scrip:urs/ being  
also so open: & the examples of fachers so  
plentiuouse/ if I thā had no grace to amē  
de my lyfe till I hearde the deuell preache.  
Saint Hierō saith/ & he whych sekech sus  
the

**The great p[ro]cesse ag[ai]nst**

**Micro.**  
in b[re]u[ar]i  
m[in]o[ri].

the suspected masters / shall not fynde the  
m[idd]day lyght / but the m[idd]day deuell.

**Luk. xi.**  
**Joan. x.**

The lord Cobhā said / your fathers the  
olde Pharisees ascribed Chrystes mira-  
cles to Belzebub / and hys doctrine to the  
deuel. And you as their naturall children  
haue still the same self iudgemēt / cōcerning  
his faithfull followers. They þ[er] rebuke  
your vicious lyvinges / must needs be here  
tykes / & that must your Doctours p[ro]ue  
whan ye haue no scripturs to do it. Thā  
said he to them al. To iudge you as ye be  
we nedde no farther go thā your owne p[ro]-  
p[er]ties. Where do ye fynd in all Gods  
lawe / that ye shuld thus lye in iudgement  
of any Chyristen men / or yet senten[ce] any  
other man vnto death as ye do here daily.  
No ground haue ye in all the scripturs so  
lozdely to take it vppon ye / but in Annas  
and in Cayphas / which sate thus vppon  
Chryst / and vppon his Apostles after his  
ascencyon. Of the onely haue ye take it to  
iudge Chyristes memōres as ye do / & ney-  
ther of Peter nor Johan.

**Doctour**  
**whan the**  
**scriptures**  
**saye.**

**Followers**  
**of Cay-**  
**phas.**

**Omō**  
**blind be-**  
**lie.**

Than sayde some of the lawyers. We  
forsoth Sir / for Chyrist iudged Judas.

The Lord Cobham sayd. No Chyrist

iud



## The Lord Cobham.

Judged him not. But he iudged him selfe: & therupon went forth, and so did hang him selfe. But in dede Christ sayd wo vnto hi for that couetous act of his as he doth yet styll vnto many of you. For les þ benime was shed into þ church, ye never folowed Christ: neither yet haue ye stand in the perfection of Gods lawe.

Gerardus  
Cambren.  
lib. iii. c. 2.  
cap. 17.

Then asked him the Archbyschoppe, what he ment by that benime?

The lord Cobham sayd, your possessions and lordshippes. For than cryed an angel in the ayre as your owne chronicles mencioneth) wo, wo, wo, this day is benime shedde into þ church of God. Before that tyme all the Byschops of Rome were martirs in a maner. And les þ time we rede of very few. But in dede sens þ same time, one hath put down an other, one hath popsoned an other, one hath cursed a other, and one hath slayne an other, & done much moze mischefe besides, as all þ chronicles telleth. And let all men conspore well thys. That Christ was meke and mercifull. The Pope is proud & a tyrant. Christ was poore and forgaut. The Pope is riche & a most cruell man slayer, as his

Ralphus  
Cestrensis  
in Pont.  
lib. ii.  
cap. 28.

antithe-  
sis of christ.  
and the  
pope.

## The great p[ro]cess[us] agaynst

Rome is a  
tichzilles  
nest

dayly actes doth p[ro]ue him. Rome is the  
very nest of Antich[ri]st. And out of þ[is] nest  
cometh all his Disciples. Of whome  
P[re]lates, P[ri]ests and Monkes are the  
body, and these pylde friers are the Taple  
whiche couereth his moost fylthy part.

Then sayd the P[ro]p[et] of the fryre Aug-  
ustines, Alas sir why do ye say so? That  
is vncharitably spoken.

Mat. 23.  
Antichri-  
stes taple.

And the lord Cobham said. Not onely  
is it my saying, but also the p[ro]phet Cla-  
yes longe afoze my tyme. The P[ro]phet  
sayth he, which p[re]ache th[is]e, is the t[em]ple  
behinde. As you fryers and monkes be  
lyke P[har]isees diuided in your outward  
apparell and blages, so make ye diuisyon  
mong the peple. And thus, you with such  
other, are the very naturall M[em]bers of  
Antych[ri]st.

Mat. 23.

Then sayd he vnto the all. Ch[ri]st saith  
in his Gospell. Wo to you Scribes and  
P[har]isees, ypocrites. For ye close vp the  
kingdom of heauen before men. Neither  
entre ye in your selues, nor yet suffer any  
other that wold entre into it. But ye stop  
vp þ[is] wayes therunto with your olde tra-  
ditions, and therfoze are ye þ[is] household of

Anty



## The lord Cobham.

And chryſt ye will not permit Gods very  
te to haue Paſſage/ noꝝ yet to be taught of  
his true miniſters/ feaſtinge to haue your  
wickednes/ rep. ued. But by ſuch bayne  
flatterers as vpholde you in your miſche  
ues/ ye ſuffre the common peple moſt miſe  
rably to be ſeduced

Then ſaide þ Archbiſhop. By oure lady A wyſe  
ſir/ there ſhall no ſuche pꝛeach with in my Pꝛelate.  
diocēſe (and God will) noꝝ yet in my iuriſ  
diction (yf I may knowe yt) as either ma  
keth diuiſion oꝝ yet diſſention amonge the  
poore cōmons.

The lord Cobham ſayd. Both Chryſt  
& his Apoſtles were accuſed of ſediciō ma  
king/ yet were they moſt peceable mē. Both  
Daniel & Chryſt pꝛophecyed/ that ſuch a  
troubloꝝ tyme ſhulde come/ as hath not  
bene yet ſens þ woꝝldes beginning. And  
this pꝛophecy is partly fulfilled in your  
daies & doinges. foz many haue ye ſaine  
alredy/ & moꝝe wyl ye ſe here after/ if God  
fulfil not his pꝛomes. Chryſt ſaith alſo/ if  
thoſe dayes of yours were not ſhoꝛtened/  
ſcarſly ſhuld any fleſh be ſaued. Therfoꝝe  
loke foz it iuſtly/ foz God wyl ſhoꝛten  
your dayes. Moꝝe ouer though Pꝛieſtes

The teleg  
on of Wyl  
i hopes.

A wyſe  
Pꝛelate.

Luk. 21.  
Joan. 16.  
Dan. 12.  
Mat. 24

Prophets.

Prophets.  
Pꝛieſtes.

and

Deacons

The great proceſſe agaynſt  
and deacons for preachig of Gods word  
and for miniſtring the ſacraments with  
prouiſio for þ poze/be grounded in Gods  
lawe yet haue theſe other ſectes no maner  
of ground therof / ſo farre as I haue red.

Marke  
this ſpeak-  
ing of ſa-  
than.

Then a doctour of lawe / called maſter  
Johan kempe / plucked out of his boſome  
a cōpye of that byll whiche they had afore  
ſent hi into the towre / by þ Archbiſhops  
councell thinking therby to make ſhorter  
worke with hi. For they were ſo amated  
with his answers (not al vnlike to the w  
dyſputed wryth Steuen) that they knewe  
not well howe to occuppe the tyme / there  
wrytes and ſophiſtry (as God wolde) ſo  
fayled them that day.

Art. 6.

My lord Cobham (ſayth this doctoz)  
we muſt bzetyly know your mynde con-  
cerning theſe .iiij. poyntes here followig.  
The fyrſt of them is thys. And than he  
redde vpon the byll. The ſayth and the  
determination of holy church / touching þ  
blyſſed ſacrament of þ alter is this. That  
after the ſacramentall wordes be ones ſpo-  
ken by a Pzeſt in thys Maſſe / the mater  
ryall bread that was before bread / is tur-  
ned into Chyiſtes very bōdye. And the  
mat

The fyrſt  
arty cle.



## The Lord Cobham.

materiall wyne/that was befoze wyne/is  
turnrd into Chyistes very bloude. And so  
there remaineth in the Sacrament of the  
autler fro thens forth no materiyall bread  
noz materiall wyne/which were there be-  
foze the sacramentall wordes were spokē  
Sir beleue ye not this?

O beaulty  
beggerp.

The Lord Cobham sayd. This is not  
my beleue. But my faith is (as I sayd to  
you afoze) that in the most mypfull sacra-  
ment of the autler/is very Chyistes body  
in fourme of breade.

O Chyiste  
knyghte

Than said the archbischop. Sir Johā  
ye must say oherwise.

The lord Cobham saide. Naye that I  
shall not if G D be vppon my spde (as  
I trust he is) but y there is Chyistes body  
in fourme of breade/as y comē beleue is.

Wise con-  
tauncy.

Than redde the doctoz againe.

The second point is this. Holy church  
hath determined y/ every Chyiste mā/y-  
uing here bodely vppon earth/ought to be  
shyppen to a priest ordeined by y church/if  
he may come to hi: sir what say ye to this?

The second  
article.

The lord Cobham answered and said.  
A diseased oz soze wounded man had nee-  
de to haue a sure wyse Chyrgian and a  
true

## The great proceſſe agaynſt

Confefſio  
of ſine to  
god only.

Mal. 2.  
Prieſtes.

The iii.  
acc. 12.

Antichri-  
ſtes king-  
dome.

true/ knowing both the ground & the dan-  
ger of the ſame. Moſt neceſſary were it  
therfore/ to be fyrſt ſhryuen vnto God/ who  
only knoweth our diſeaſes and can helpe  
vs. I deny not in this the goynge to a prieſt/  
if he be a man of Good lyfe and learninge  
for the lawes of God are to be required  
of the prieſt which is Godly learned. But  
if he be an ydiote or a man of vicious lyuynge  
he is no curate/ I ought rather to flee fro  
him than to ſeke vnto him. for ſonner might  
I catche yll of him that is nought/ than a  
ny goodneſſe towardeſ my ſoule he'lyth.

Then redde the Doctour againe.

The third point is this. Chryſte ordeined  
ſaint Peter the Apoſtle/ to be his vicar he-  
re in earth/ whose ſee is the church of Ro-  
me. And he graunted that the ſame powe  
which he gaue vnto Peter/ ſhulde ſuccede  
to all Peters Succellours/ which we call  
now Popes of Rome. By whose ſpeciall  
powe in churches particuler be ordeined  
Brelates/ as Archbiſhops/ Parſons/ cu-  
rates and other degrees more. Vnto who  
Chryſten men ought to obeye after the law-  
es of the Church of Rome. This is the  
determination of holy church. Sir beleue

ye



## The lord Cobham.

pe not this?

To this he answered and said. He that <sup>who is</sup> foloweth Peter moost nighest in pure ly- <sup>next unto-</sup>  
ving is next unto him in succession. But <sup>peter.</sup>  
your Lordely ordze esteemeth not greatly  
þ lowly behauer of poze Peter / what soe  
uer ye pze of him. Neither care ye great  
lye for the hūble maners of them that suc-  
ceded him tyll þ time of Siluestre / which  
for the moze part were martirs / as I tol- <sup>No suc-</sup>  
de ye afoze. <sup>cession</sup>  
He can let all their good cond <sup>ere.</sup>  
cions go by you / and not hurt your selues  
with them at all. All the woꝛlde knoweth  
thys well Inough by you / and yet ye can  
make boast of Peter.

Which þ / one of the other doctozs axed <sup>Doctozs</sup>  
him. <sup>deuyll.</sup> Than what do ye say of the Pope?

The lord Cobham answered. As I said  
befoze. He and you together maketh who  
le the great anichrist. Of whom he is the <sup>Antechrist</sup>  
great heade / yow bysshops Pzies / Pze <sup>his body.</sup>  
lates and monkes are the body / & the beg-  
ging friers are the taile / for they couer þ  
filthinesse of you both / with their subyle  
sophistye. Neuer will I in conscience oz  
ber any of you all / tyll I see you w Peter  
follow Chyzt in conuersion.

E iij Than

The great processe against

the.iii).ar  
ticle.

Abhorri-  
ble knaues

What is to  
be done  
with ima-  
ges.

Saites are  
couetous  
beggars.

Then reade the doctour againe. The fourth point is this. Holy church hath determined that it is meritorious to a chry-  
sten manne to go on Pilgrimage to holy places. And there specially to worship ho-  
ly relikes and ymages of saintes, Apostles  
Martyrs confessours, and all other sain-  
tes besydes approued by the church of Ro-  
me. Sir what say ye to this?

Wherunto he answered. I owe them  
no seruice by any commaundment of God,  
and therefore I minde not to seke them for  
your courtouines. It were best ye swept  
thē saye fro copwebs & duste, & so layed  
them vp for catching of scathe. Or els to  
bury them faire in the ground, as ye do o-  
ther aged peple which are Gods ymages.  
It is a wonderfull thing that saintes now  
being dead, shuld become so couetous and  
nedye, and theruppon so bytterly begger,  
which al their lyfe time hated all couetous-  
nesse and begynge. But this I saye vnto  
you, & I wold all the world shuld marke  
it. That with your shrynes and Idolles,  
your fayned absolutions and pardons, ye  
drawe vnto you the substaunce welthe, &  
chefe pleasures of all Chyristen realmes.

Whyp



## The Lord Cobham.

Why Sir (said one of the clerkes) will ye not worship good ymages? A helpe  
of sathan

What worship shuld I geue vnto the? sayd the lord cobham.

Than sayde fryer Palmer vnto him. Sir ye will worshyp the crosse of Chyriste for his part that he dyed vppon? Hypocrysie

Where is it sayd the lord Cobham?

The fryer sayd. I put ye the case Sir that it were here euen now before you? A vnto sh  
beggere.

The Lord Cobham answered. This is a great wyle Wyllanne to put me an earnest question of a thing/ and yet he his selfe knoweth not where þe thing it selfe is. Yet ones again aske I you/ what worship I shuld do vnto it?

A clerke said vnto him. Such worship as Paul speaketh of/ and that is this. God forbidde that I shuld ioye but onely in þe crosse of Ihesuchrist. Gal. 6

Than sayd þe lord Cobham: & spreade his armes abroade. This is a very crosse yea/ and so moche better than your crosse of woode/ in that it was created of God. Yet will not I leke to haue it worshipped. A chrysten  
knyght.

Than said þe Bisshop of Londo. Sir ye wote wel þe he died on a material crosse A brutish  
Synner.

The Lord Cobham sayd. Yea/ and I

## The great p[ro]cesse against

A berp mā  
of G. 2.

wote also: that our saluacion came not in,  
by that mater pail crosse, but alone by him  
which dyed theruppon. And well I wote  
that holy saint Paull reioysed in none o-  
ther crosse, but in Chyestes passion & death  
onely, & in his own sufferings of like p[er]-  
secution with hi. n. for the same selfe varia-  
te: that he had suffered: or afoze.

O beupls  
in eternate.

An other clerke yet asked him. Wyl ye  
than do none honour to the holy crosse?

He answered him. Yes, if he were mys-  
ne I wold lay him vp honestlye, and see  
vnto hi y<sup>e</sup> he shuld take no moze scathes as  
broad: nor be robbed of his goodes, as he  
is now a dayes.

Stande-  
red with  
the reuth.

Than sayd the Archbisshop vnto him  
Sir Iohan, ye haue spokē here many wo-  
derfull wordes to the shādzous rebuk of  
y<sup>e</sup> whole spiritualte, geuing a great yll ex-  
ample vnto the common sort here, to haue  
us in the moze disdayne. Whochetime  
haue we spent here abought you, and al in  
vaine so farre as I can see. Well, we must  
be now at this short point with you, for y<sup>e</sup>  
day passeth away ye muste eyther submit  
your selfe to y<sup>e</sup> ordynaūce of holy church,  
or els thow we your selfe (no remedy) into  
moost

The serp<sup>t</sup>  
sheweth  
his nature.



## The lord Cobham.

moost depe daunger. Se to it in time, for anon it will be eis to late.

The lord Cobham said: I knowe not to what purpose I shulde otherwise submitte me. Much more haue you offended me, than euer I offēded you, in thus troubling me before thys multitude. None offē  
ce done.

Then sayd the Archbishop againe vnto hi. We ones again require you to remembre your selfe wel, and to haue none other opiniō in these maters, than the vniuersall sayth and beleue of the holy church of Rome is. And so lyke a obediēt child to returne agai to þ vnite of your mother. Se to it, I say, in time, for yet ye may haue remedy wheras anon it will be to late. a wolunth  
offer of gē  
tpling.

The lord Cobham sayd exp̄ssely before them all. I will none other wise beleue in these pointes, than I haue tolde ye here afore. Do with me what ye will. O coustañt  
chastiane.

Finally thā the archbishop sayd. Well, than I see none other, but we must nedes do the lawe, we must p̄cedde forth to the sentence diffinitive, and both iudge ye and condempne ye for an heretike. abominā  
ble thetes  
& murthe  
res.

And wyth þ the Archbysshoppe stode vp, and redde there a Byll of his condemnation

The great proceſſe agaynſt  
nacion/ all the clergie and laitye awaplynge  
their bonnettes/ And thys was therof the  
tenour.

& The diffinitive ſentence  
of his condemnation.

Et magno  
proceſſu  
Thome  
Acundeli.

**I**N Dei nomine. Amen. Nos Tho-  
mas permiſſione divina Cantuari-  
enſis eccleſie Archiepiſcopus/ me-  
tropolitanus/ totius Anglie primas/ & A-  
poſtolice ſedis legatus/ & ſo forth in bar-  
berous latin/ which we have here tranſla-  
ted into Engliſh for a more playne under-  
ſtanding to the reader.

Suffered  
of god as  
a piage.

an herety-  
ke for coſe-  
ſing Chriſt.

In y name of God. So be it. We Tho-  
mas by the ſufferaunce of God/ Archbiſ-  
hop of Caunterbury/ metropolitane/ and  
primate of all England/ & legate from the  
Apoſtolike ſeate of Rome/ willethe this to  
be knowne vnto all men. In a certein cau-  
ſe of hereſy & vppon diuerſe articles/ whe-  
re vppon ſir John Didecaſtel knight and  
lozde Cobham/ after a diligent inquiſition  
made for the ſame/ was detected/ accused  
and preſented befoze vs in our laſt conuo-  
cation of all our prouince of Caunterbur-  
ye/ holden in the Cathedzall Church of  
Paules at LXXXV. At the laufull  
denouncement and requiſt of our vniuer



## The lord Cobham.

fall clergy in the seid conuocation/ we proceeded against him accordinge to the lawe (God to witnes) with al þe fauer possible. And folowing Chyistes example in all þe we might/ which willety not the death of a synner / but rather that he be conuerred and lyue we toke vpon vs to correct him/ & sought all other wayes possible to bryghe againe to the churches vnyte / declaringe vnto hym what the holye and vniuersall church of Rome hath sayd / holden / determined / and taught in that behalfe. And though we found him in þe catholike faith farre wyde and so stifnecked / that he wold not confesse his erreure / nor pouge himselfe / nor yet repent him therof. We yet pyteing hym of fatherly compassion / and intierlye desyringe the helthe of his soule / appoynted him a competent tyme of deliberacion / to se if he wold repent and seke to be reformed. And sens we haue found him worse and worse. Considering therefore that he is incorrygible / we are driuen to the very extremitie of the lawe / and w great heuynes of hart / we nowe procede to the publicacyon of the sentence diffinityue agaynst him.

Ezec. 18.  
Ezec. 32.

The wolfe  
wold appear  
charitable

Se / if they  
shew not  
the selues.

Then

Popes/  
knaues/  
& beastes.

## The great pzoesse against

Than brought he forth an other bpk  
conteyning the layd sentence, and that he  
redde also in his dauger Latyne.

Chzistinomine inuocato, ipsumq3 solum  
pze oculis habentes. Quia per acta inacti  
tata, and so forth. Which I haue also tra-  
lated into Englysh that men may vnder-  
stand it.

Ex magna  
processu  
Thome  
Arundeli.

Chzist we take vnto witness, þ nothig  
els we seke in this our whole enterpze,  
but his only glozy. ffor as much as we ha  
ue found by dyuerse actes done, brought  
forth, & exhibed, by sôdy evidences, syg-  
nes & tokens, & also by many most manis-  
fest pzoues, the seid sir Johan Oldcastell  
knight & lord Cobham, not only â euident  
heretyke in hys owne parson, but also a  
mighty mainteyner of other heretikes as  
gainst the faith & religion of the holy and  
vniuersal church of Rome, namely about  
þ two sacrametes of þ alter, & of penaunce,  
besides the Popes power & pilgrimages.  
And that he as the chyld of iniquité & dar-  
kenes, hath so hardened his hart þ he will  
in no case attend vnto the voice of hys pa-  
stour.

That chur-  
ch is an  
whore.

And these is  
that pa-  
stour.

Neþther wyll he be alured by  
strayght Admonishmentes, ffor yet be  
brought



## The lord Cobham.

brought in, by fauourable wordes. The  
worthynes of the cause fir st wayde on the  
on side, & his vnworthynes again confide  
red on þ othe syde / his fautes also aggra- **A colour of**  
uated, or made double thzough his dāna **decent is**  
ble obstinacy. We being loth that he w is **this.**  
nought shuld be worse, & so with his con-  
tagiounes infect the multitude. By the  
sage counceill and assent of the very discret  
fathers our honozable brethern & lordes  
Bisshops here pze sent, Richard of Lōdō, **A sort of**  
Henry of Wynchester, and Benic of Ban **unleaded**  
gor, & of other great learned & wyle mē he **beates.**  
re, both doctours of diuinitē & of þ lawes  
canō & ciuple, seculars ād religious, with  
dyuerse other expert men assisting vs, we  
sentenci ally ād dyffinitiuely by thys pze  
sent wztting, iudge, declare and condemne  
ne the seid sir Johan Widdcastell knyght  
and Lord Cobham, for a most pernicious **As Cap-**  
& detestable heretike, conuicted vpon the **phas dya**  
same, & refusing vtrierly to obey the chur- **Chap.**  
che agayne, commyttyng hym here from  
hens forth as a condemned heretik to þ  
secular iurisdiction, power, and iudgemēt  
to do him ther vpon to death. Further  
māze we excommunicate and denoūce a  
curled

## The great processe against

Chyristis  
condemned  
in his faith  
shall me be ze.

of the spirit  
shall these  
holp fa-  
thers are.

antichrist  
be the  
loving  
soldiers

a cursed not only this heretik/here p[re]sēt/  
but so manye els besydes as shall here af-  
ter in fauer of his errour eyther receiue hi  
oz defend him/coūsell him oz helpe him/oz  
any other way maintein him/ as verp fau-  
ters/receiuers/defenders/councelers/ap-  
ders/and maynteyners of condemned he-  
retikes.

And that these p[re]mises maye be the  
better knowen to all faythfull Chyristen  
Men/ we commit yt here vnto your char-  
ges/ and geue you strayght Commaunds-  
ment therupon by thys wrytyng also/  
that ye cause this condemnation and dis-  
finitive sentence of excommuniacion/  
concerning both thys Heretyke and hys  
fawters/ to be publyshed throughe oute all  
dyoceles/ in Cyties/ townes/ and byllas-  
ges/ by your Curates and parish Priestes  
such tyme as they shall haue most recour-  
se of People. And se that it be done after  
this sort. As the People are thus gas-  
thered deuoutlye together/ lett the curate  
euery where go into the pulpet/ and there  
open/ declare/ and Expounde thys P[ro]-  
cesse in the Mother tonge/ in an audyble  
and intelligible Voyce/ that yt maye well

be per



## The Lord Cobham.

be perſeued of all men/ and that vppon þe feare of this declaration alſo/ the People maye fall from their yll opinions conceiued now of late by ſediciouſe preachers.

Where ouer we will that after we haue deliuered vnto yche one of you Biſhoppes (which are here preſent) a coppye hercof/ þe ye cauſe the ſame to be witten out again into diuers coppies/ and ſo to be ſent vnto the other biſhops and prelates of oure whole prouince/ that they may alſo ſee the contentes therof ſolepnely publiſhed wthin their dioceſes & cures. finally we wyll that both you and they/ ſignifye again vnto vs ſeriously and diſtinctly by your writings/ as the matter is without fayned colour in euery point perfourmed/ the daye wheruppon ye receyued thys proceſſe/ the tyme whan it was of you executed/ and after what ſort it was done in euerye conſidion/ according to the tenour herof/ that we may knowe it to be iuſtly the ſame.

A coppye of thys Writynge ſent Thomas Arunde the Archbiſhop of Canturburye/ afterwarde from Maydeſton the .x. Daye of October/ within the ſame Peere of oure Lorde. M. cccc. and. xiiij.  
vnto

No ſuche  
boyce for  
the Goſpell

Non offere  
left vnto  
pertaining  
to Anty-  
chryſt.

a craftye  
fraude in  
that point.

Thomas  
walden.  
in ſalcicula  
aſanioru  
wicleun.

The great proceſſe agaynſt  
vnto Richard Cliffozd the biſhop of L  
don/which thus beginneth, Thomas per  
miſſione diuina. &c.

Richard  
Cliffozde.

The ſayde Richard Cliffozde ſent an  
other coppy therof/encloſed w<sup>th</sup>in hy  
owne letters/vnto Robert Maſcall a car  
melite fryer/ which was then Biſhop of  
Werfozd in Malis/ w<sup>ritten</sup> from Wadh  
the.xxiiij. day of October in the ſame yere  
and the beginning therof is this. Reueren  
de in Chriſtopater. &c.

Robert  
Maſcall.

The ſaid Robert Maſcall directed/an  
other copy therof from Lend<sup>on</sup> the.xxviij.  
day of Nouember in the ſame yere/encloſed  
in his owne commiſſio alſo/vnto his arch  
decons and deanes in Werffozde & Shres  
weſbury. And this is therof the beginnig  
Venerabilibus et diſcretis viris. &c.  
In like maner did the other biſhops win  
their dioceſes.

Ex troq3  
exemplari.

After that Archbiſhop had thus red  
the b<sup>ill</sup> of his condemnation/with moſt  
extremite/before the whole multitude:the  
lord Cobham ſayd with a moſt cherefull  
cou<sup>tena</sup>nce. Though ye iudge my body  
is but a wretched thing/ yet a I certein  
ſure that ye can do no harme to my ſoule  
no mo

Math. 10  
36.1.



## The lord Cobham.

And moze than could Sathan byppō the soue Math. 18  
le of Job. He that created that wil of his Job 1.  
infinite mercy and p̄comes / saue it / I haue  
therin no maner of doubt. And as concer  
ning these articles befoze reherled / I will  
stande to them euen to the very death by  
grace of my eternall God.

A worthy  
warriour.

And therewith he turned him vnto the  
People / casting hys handes abroade and  
sayig with a very loude voice. Good Chri  
sten people / for Gods loue be wel ware of  
these men. for they will els begyle you &  
leade you blindelynge into hell with them  
selues. for Chyist saith plainly vnto you.  
If one blind man leadech an other they a  
re lyke both to fall into the dytche.

Christely  
warriours

After this he fell downe there vppon  
his knees / and thus befoze them all prayd  
for his ennemies / holdyng vp both his ha  
des and his eyes towards heauē & sayyng  
Lord God eternall. I beseeche the for thy  
great mercies sake to forgyue my synners  
if it be thy blessed will. And thā he was de  
lyuered to Syr Robert Hoyle / and so  
ledde forth againe to the Tower of Lon  
don. And thus was there an ende of that  
dayes woꝝke.

He prayeth  
for his ene  
mies.

A Whyle

# The great proceſſe againſt

At veruſto  
exemplary  
liberty.

Enemies

A testi-  
moniall made  
by his  
frendes.

An ſtoppe  
toenge lpp-  
pre.

A reheſall  
of his be-  
liefe.

Whyſe the lord Cobham was thus in the  
tower, he ſent out priuily vnto his friends  
And they at his deſire wrote this ſpēte bill  
here following: cauſing it to be ſet vp in di-  
uerſe quarters of London, that the people  
ſhulde not beleue the ſlandres and lies of  
his enemies the biſhops ſeruaunts and  
Dzielles had made on him abroade. And  
this was the letter.

For as moch as ſir Johan Blodcaſtel  
knight and lord Cobham is vntreuly con-  
uicted and impyoned, falſely reported  
ſlandred among the comen people by his  
aduerſaries: that he ſhuld otherwiſe both  
ſele & ſpeake of the ſacraments of ꝑ church  
and ſpecially of the bleſſed ſacrament of ꝑ  
auter, than was wzitten in the confeſſion  
of his beleue, which was indented and ta-  
ken to the clergy and ſo ſet vp in diuerſe  
open places in the cite of London. It now  
be it here to all the world, that he neuer ſe  
varyed in any poynt therfro: but this is  
playnely his beleue, that all the ſacramen-  
tes of the church be proffitable and expe-  
dient alſo to all them that ſhaibe ſaued, ta-  
king them after the intent that Chyiſt and  
his true chutche hath ozdained. Further

more



## The Lord Cobham.

wher he beleueth that in the blessed sacrament of the altier is verely & truly Chyristes body in fourme of bread.

After thys the bishops and Bpesses were in moche obloquie both of the nobilitie and comens / partly for that they had so cruelly handeld the good lord Cobham and partelye againe bycause hys opinion (as they thought at that tyme) was perspyght concerning the sacrament. As they feared thys to growe to further inconuenience towards them both wayes / they drew their heads together and at the last consented to vte another practyse somewhat contrary to that they had done afore.

The clergy in hate of the peple.

A practyse of falsse pieties.

They caused it by and by to be blowne as bysode by their freed seruaunts. styendes and babeling Sir Iohnes / that the layde lord Cobham was becomen a good man / and had lawlye submitted him selte in all things vnto holy church utterly / chaunging his opinion concerning the sacrament. And therbyppon they contrafayted an abjuration in his name / that the peple shuld take no hold of that opinion by any thing they had hearde of him befoze / and to stande so in: he more Awe of: him Considering

Thes all ther com- mo feates.

The great p[ro]cesse agayn[st]  
singe hym so great a manne/ and by the  
lubbard.

This is the abjuraciō (say they) of  
Johan Diercastell knight/ sometime the  
Lorde Cobham.

An abjuratiō counterfayted  
of the bishoppes.

Walden in  
sacerdotio si-  
-anorum  
Wicleuii.

Make fro  
whens this  
gete co.  
meth.

fine work  
manship/ J  
make.

**I**N Dei nomine Amen. I Johan  
Diercastell denounced/ detected and  
convicted of and vppon diuerse ar-  
ticles sauering both heresy and errour/ be-  
foze the reuerend father in Christ and my  
good lord/ Thomas by the permission of  
God/ lord Archbishop of Caunterburie  
& my lawful & rightfull iudge in þe behalfe  
expressely graunte and confesse. That as  
concerning þe estate & pow[er] of þe moost ho-  
ly father the pope of Rome of his Arch-  
bishops/ his Bishops & his other Prel-  
ates/ þe degrees of the church/ & the holy sa-  
cramentes of the same/ specially of the sa-  
cramentes of the altar & of penance/ &  
other obseruāces besides/ of our mother  
holy church: as pilgrimages & pardons/ I  
affyrme (I say) betoze the said iurors  
ther Archbishop & els wher þe I bring  
seduced by diuerse seditious preachers

haue



The lord Cobham.

have greuously erred & heretically persisted  
blasphemously answered and obstinately  
rebelled. And therfore I am by the sayd  
reuered father, befoze þe reuerend fathers  
in Chyist also the Bishops of londo, Win  
chestre, and Bangor lawfullye condened  
for an heretyke.

Neuerthelesse yet, I now rememberig  
my selfe and coueting by this meane to a  
void that temporall payne whiche I am  
woorth to suffer as an heretyke, at the as  
signation of my most excellent Chyisten  
prince ad liege lord, King Henry the fift,  
nowe by the grace of God most woorthye  
kyng both of Englande and of Fraunce,  
minding also to pzeferre þe wholl dete  
rminatyon, sentence, and doctryne of the  
Holy and Uniuersall Church of Rome,  
befoze the unhollsom opinions of my selfe,  
my teachers, and my followers. I frely,  
willgly, deliberatly, & thzoughly, cofesse  
graunt, & aspyme the most holpe fathers  
in Chyist sainte Peter the Apostle ad his  
successours Bishoppes of Rome, special  
lye nowe at thys tyme, my most blessed  
lord Pope Iohan by the permyssyon of  
GOD the. xxiij. P. P. P. C. of that name,  
f. iiij. which

Alas good  
man, thou  
art clau  
ded.

A tirānou  
se to hore  
is that  
church.

# The great p<sup>r</sup>o<sup>u</sup>ncement

which nowe holdeth Peter's seate ( & yeth  
of the in their succession ) in ful strength &  
power to be Chyffes vycar in earth ad the  
head of the church militaunt. Ande has  
by the strength of his office ( what though  
he be a great sinner ad afoze knowe of God  
to be damned ) he hath full auctorite and  
power to rule & gouerne bind & lose saue  
& dissolue accurse & absolve al other Chyris-  
tians.

Yours fal-  
se witness  
p. 1. c.

antichrist  
as auctor  
of all here.

Into p<sup>r</sup>o<sup>u</sup>nc  
yet that by  
the repou  
ment

And agreably styl vnto this, I confesse  
graunt ad affyrme all other Archbischop-  
pes Byschoppes ad Prelates in their p<sup>r</sup>o-  
uinces dioceses ad parishes ( appointed  
by the said Pope of Rome to assyst him in  
his doinges or busyness ) by his decrees ca-  
nons or verue of his offyce / to haue had  
in tymes past / to haue nowe at this tyme  
& that they ought to haue in tyme to come  
auctorite and power to rule and to gouer-  
ne bind & lose accurse & absolve þ subiectes  
or peoples of their aforesaid p<sup>r</sup>ouinces / di-  
oceses / & parishes / & þ they sayd subiec-  
tes or peoples ought of right i al thigs to  
obey the. fuzthermore I confesse graunt  
and affyrme that the sayde sp<sup>r</sup>yтуall fa-  
thers / as our moost holy ffather the Po-  
pe / & a



## The Lord Cobham.

pe/Archbishops/Bishops and Prelates <sup>It is not</sup>  
haue had/haue now and ought to haue he <sup>this king</sup>  
reaster/auctoritie and power for the esta- <sup>by this power</sup>  
te/orde and gouernaunce of theyr sub-  
iectes or people to make lawes/decrees/  
statutes and constitutions yea and to pu-  
blysh commaunde and compell theyr said  
subiectes & people to y<sup>e</sup> obseruatiō of the.

Wherof I confesse graunt and af- <sup>No scrip</sup>  
firmē y<sup>e</sup> all these tozsayd Lawes/decrees <sup>tures ha</sup>  
statutes and constitutions made publy- <sup>ne theyr</sup>  
shed and commaunded accorpyng to the <sup>chur.</sup>  
fourme of spirituall lawe/all Chyristen pe-  
ple and euery man in hym selfe is straight-  
ly bound to obserue and meke to obeye  
accorpyng to the diuerlite of the tozsayde  
powers. As the lawes/statutes/canons &  
constitutions of our moost holy father y<sup>e</sup>  
Pope incorporated in his decrees/Decre-  
tals/Clementynes/Codes/Chartres/Re- <sup>that be</sup>  
scriptes/Extriles and extravagantes the <sup>gerly bag</sup>  
wozld ouer all. And as the prouinciall sta- <sup>gag is</sup>  
tutes of Archebishops in their prouinces <sup>this</sup>  
the sinodall actes of Byschoppes in theyr  
dioceses and the commendable rules and  
customes of Prelates in their Colleges/  
and Curates in their parishes/all Chyria

# The great p[ro]cesse against

In tollerance  
of p[ro]p[ri]es  
lapt[er]

Neuer ma-  
de he such  
an othe.

This lina-  
ner man-  
z: in the  
it p[ro]

The blas-  
phemouse  
bible of  
papistes.

ten people are both bound to obserue and  
also moost mekely to obeye.ouer and be-  
sides all this/ I Iohan Olde castell beters  
lye fforlakinge and Renouncynge all the  
atoz sayd Errours and Heresyes and all  
other errours and heresyes lyke vnto the/  
lay my hand here vppon this boke o[ur] holy  
Euangelye of God & sweare/ that I shall  
neuer moze from his fozth hold thele foz-  
said heresyes/ noz yet any other lyke vnto  
them wetingly. Neyther shall I geue cou-  
sell/ ayde/ Helpe noz ffauer at any time/ to  
them that shall holde/ Teach/ affyrme/ o[ur]  
mainteine the same/ as God shal helpe me  
and these holy Euangelyes.

And that I shall from his fozth saith  
fully obeye and inuolably obserue all the  
holy lawes/ Statutes/ Canons/ and con-  
stitutions of all p[re] Dopes of Rome/ Arch-  
bishops/ Bishops and Prelates/ as are  
contapned and determined in theyr holys  
Decrees/ Decretals/ Clementines/ codes  
Chartes/ Rescryptes/ Sextyles/ Sum-  
mes Papall/ Extrauagantes/ Statutes  
prouincyall/ Acresynodal and other o[ur]  
dinary rules and Customes Constituted  
by them o[ur] that shall chaunce hereafter  
rectly



## The lord Cobham.

rectly to be determined or made. To these  
se and all such other wyll I my selfe with  
all powr possible applye. Besydes all this  
the Penance which it shal please my said  
reuerend ffather the lord Archbisshop of  
Caunterbury hereafter to enioyne me for <sup>20</sup>Arke  
my sinnes I will mekely obeye and faith- <sup>this hande-</sup>  
fully fultyll. Finally al my Seducers <sup>linge-</sup>  
and false teachers and all other besydes  
whom I shall hereafter knowe suspected  
of heresye or errours I shall effectuallye  
pzeent or cause to be pzeented vnto my  
sayd reuerend ffather lord Archbisshop or  
to them which hath his auctoz: e so sone  
as I can conueniently do it and see y they <sup>This</sup>  
be coztected to my vttermoost power. <sup>charge</sup>  
<sup>goue they</sup>  
<sup>comonly.</sup>

A M E N.

**T**he cruell complaint of the  
clergy and tyzannouse acte  
thervppon made.

**N**euer came this abiuratyd to the  
handes of the lord Cobham ney <sup>The deuill</sup>  
ther was it compyled of them for <sup>hath not</sup>  
that purpose but onely therwyth to bles <sup>more waps</sup>  
re the eyes of the vlearned Multitude. <sup>so m. l. att</sup>  
And whan they perceyued that Poipe  
wold not helpe but made moze and moze  
f v against

Es staten  
to parlia  
mentice  
ges byn  
vici. 11.

The cla  
mour of  
papistes.

Then cry  
a pice for  
myr belies.

The great pzoesse agaynst  
against them, than lough they out and os  
ther false pzactyse. They went vnto the  
king with a most greuouse complaint, ly  
ke as they did afore in his fathers tyme, þ  
in euery quarter of the realme by reason of  
Ellicenes opinions and the said lord Cab  
hã were wonderfull cõtennõs, rumour  
tumultes, vptours, confederations, dis  
sencions, diuisions, differences, discordes,  
harmes, slaunders, sculmes, sectes, sedici  
ons, pecturbacons, paretis, vnlawfull ad  
blyes, variaunces, strifes, fyghtinges, res  
beliouse cuffelinges and dayly insurrec  
tions. The church (they said) was hated.  
The diocesanes were not obeyed. The oz  
dinaries were not regarded: the spirituall  
offycers, as Suffraganes, Archdeacons,  
chauncelers, doctours, commissaries, of  
fycials, deanes, lawers, scribes and some  
ners were euery where despyled. The law  
es and liberties of holy church were tro  
den vndre fote. The Chrysten fapth was  
Ruynously decayed. Gods seruice was  
laught to scozne. The spirituall iurisdic  
tyon, Auctorite, Honour, power, polycy,  
lawes, rytes, ceremonies, curses, keyes,  
censures and canonicall sancions of the  
chi. 11.



## The lord Cobham.

church were had in an utter contempt.

So that all in a maner was come to nought.

And the cause of this was that the heretikes & solars of Wicleues opinion, we Ch. 12. al-  
ways tro-  
bleth the. suffered to preach a booke so boldly toge-  
ther conuenticles vnto them / to kepe sco-  
les in mens houses / to make booke com-  
pyle treatises / and wyte ballers / to teach  
pziuately in angles ad cozners / as in wo-  
des / felde / meadowes / pastours / groues /  
and in caues of the ground. This wolde An othe  
pract. of  
theirs pet  
bled. be (they sayd) a destruction to the commē  
welth / a subuercion to the land / & an utter  
decay of the kinges estate ryall / if remedy  
were not sought in tyme. And this was  
their policy to couple the kinges auctorite  
wyth that they had done in theryz former  
councell of craft / & so to make it thereby  
stronger. For they perceiued them selues  
very farre to weake els to follow against  
their enemies & they had so largely enter-  
prised. Upon this complaint the kinge A parlmē  
at Leiche-  
tre. immediatly called a parliament at Leiche-  
tre. It might not in those daies beholde  
at Westminster for & great fauer & & lord  
Cobham had both in London & abought the  
cylt

The great p[ro]cesse against  
epte. Yet were they deceiued. That they  
doubted most, lyghted there sonest vppon  
them.

Robertus  
Fabianus  
in chron  
m.

Walden in  
facicula.

Fabianus  
in chron.

A byll was put in there againe, by þ[is] cōs  
mons against their cōtinuall wasting of  
the tempozalties, lyke as it had bene twise  
afoze by p[ro]curemēt of the seid lord Cob  
ham, both in the daies of king Richard þ[is]  
second, anno. 1365. and also of king Hen  
ry the. iiiij. anno domini. 1410. wher vpon  
was growne all this malice afoze specifi  
ed, but this was than woꝝkemanly defea  
ted by an ocher p[ro]per p[ra]ctise of theyꝝ.

A p[ra]ctise.

Walden ad  
Martinu  
papā li. 2.

ca. 46. & in  
synodp.

Pel. dozus.

They put the king in remembraunce to  
claime his right in ffrance, & graunted  
hi therunto a dime with other great sub  
dy of mony. Thus were Chyistes people  
betrapped every way, & their liues bought  
& sold by these most cruell threues. ffor in  
þ[is] said parliament the kig made this most  
blasphemouse & cruell acte, to be as a law  
foz ever.

That what soever they wo  
re þ[is] shulde read þ[is] scrip[ture]s in þ[is] mother  
tōg (w[as] thā called Micleues lerning)  
they shuld forfet lād, catel, body, lif, & goo  
des from theyꝝ heyꝝes foz ever, and so be  
Condemned foꝝ Heretykes to G.D.

enact



## The lord Cobham.

enemies to the crowne: and most errād  
scaplers to the lande.

Besides this it was inacted that never  
a sanctuary nor pziuiledged grounde with  
in the Realme shulde holde them: though  
they were styll permitted both to theues  
and murtherers. And if in case they wold  
not gyue ouer: or were after their pardon  
relapled: they shulde suffer death in two  
maner of kindes. That is. They shulde  
first be hāged for treason against the kig:  
and thā be burned for heresy against God:  
and yet neither of both committed.

Christ hath  
lesse fauer  
thā theues.

Never the  
least more  
cruell.

The beginning of that act is this.

*Pro eo quod magni rumores* &c. Anon af  
ter was it pzoclammed thzough out þ rea  
me: and than had the Bishoppes: Priests  
Monkes and fryers: a worlde somwhat  
to theyz mindes. For than were manye as  
ke i diuerse quarters: & suffred most cruel  
death. And many fled out of þ lande into  
Germany Bohem: fraunce: Spai: Poze  
tigale: & ito þ weld of Scotland: Wales: &  
yzelād: workig ther many maruels agaiñ  
there false kingdome to long to wyte. In  
the Chzistmas followinge was byz Ro:  
ger Acton knyght: master Johan Brow  
ne &c

Walden ad  
Maremagnum  
papali. cas  
so de sacra  
mentis  
bus. ca. 30

## The great processe against

**Walden** ne esquire. **ſir Johan Beuerlay** a learned  
**Fabianus.** preacher & dyuerſe other moze attached  
**Jo. maior** for quarreling with certeine prieſtes. and ſo  
**Polidorus** impriſoned. For all men at that time could  
 not patiently ſuffre theyr blaſphemouſe  
 bragging.

**A great lye** The complaint was made vnto þe king  
 of them þe they had made a greate aſſembly  
 in ſainct Giles felde at London purpoſ-  
 ſing the deſtruction of the iad & the ſub-  
 uerſyon of the comon welth. As the king  
 was thus inſourmed he erected a banner  
 (ſaith Walden) with a croſſe therupon as  
**Walden ad** the Pope doth comonly by his Legates  
**2. al. in m.** when he pretendeth to warre agaynſt the  
**& in p. 10.** Turke & w a great nombze of me entred  
**ſo. l. l. l. l. l.** þe ſame felde where as he found no ſuch  
**mentis.** company. Yet was the complaint iudged  
 true bycauſe the Biſhoppes had ſpoken  
 it at the inſormacion of ther prieſtes. All  
 this hath Thomas Walden in diuerſe of  
 his woꝝkes / which was at þe ſame tyme a  
 ſight of Carmelite friere and the biggeſt  
 coſeffour / and partly it is touched both by  
 Robert Fabian & by Polidorus Virgilius  
 in ther Engliſh chꝛonicles / but not in all poi-  
 ces rightly as is to be ſeene in the pꝛeface  
 afore.

**What**  
**Thomas**  
**Walden**  
**was.**



## The Lord Cobham.

afoze. In the meane season/ sir Johan Bl  
decastell the lord Cobham / escaped out of  
the C. wy of London in the night/ and so  
fledde into wales where as he continued  
more than. iiii. yeares after.

*Fabianus  
Volidozus  
in chon.*

Some mysters haue thought this es  
cape to come by the sayd sye Roger Acton  
and other gentlemen in displeasure of the  
Prieistes/ and that to be the chefe occasion  
of their deathes/ which might well be/ but  
Walden doth not so bitter it/ which R. ig-

*A coierda  
re of wy  
ries.*

ned the same selfe time. In January next  
following was the afoze named sye Ro-  
ger Acton/ master Johan Browne/ sye  
Johan Beuerlay & xxxvi. more ( of whō  
the more part were gentylmen of byrite)

*Johan ma  
ior. lvi. bi.  
ca. ix. hite  
sire Scoto  
rum.)*

conuicted of heresy by the Bishops and  
condempned of treason by the temporal-  
te/ and accordeynge to the acte/ were sye  
hanged and than bzent in the sayd Saint  
Gyles feld. In the same yeare also was o  
ne Johan Claydon a skinner and one Ry  
chard turmin a baker both hanged & bzic  
in Smytude by that veruons act. by  
des that was done in al other quarters of  
England/ which was no small number if  
it were now thzoughly knowen.

*Robertus  
Fabianus  
in chon.*

The

The great pzoceſſe agaynſt

The latter enpziſoning  
and death of the lord

Cobham.

Thomas  
Arundell  
died

The lord  
Cobham is  
betrayed

Math. 26

Condem-  
ned is gods  
true ſer-  
uant.

In the Yeare of oure Lorde a. M.  
cccc. & xvi. dyed Thomas Arundell  
which had bene Archbiſhop of can-  
terbury moze thā. xxxij. yeares / to þe great  
deſtruction of Chyſten beleue. Yet dyed  
not his pzodigiouſe tyzannye wpyth hym /  
but ſucceeded with his office in Hery Chis-  
cheley & in a great ſozt moze of þe ſpyghte  
full ſpiritualite. foz their malyce was not  
yet ſatied agaynſt the good lord Cobham.  
But they confedered with the Lord Boz-  
wys (which was at that time a great gou-  
uernour in wales) feeding him with lord-  
ly giftes & promiſes to accompliſh theyr  
deſyre. He at the laſt thus monked wpyth  
Judas / & outwardly pzetending hi great  
amitie & fauer / moost cowardlye & wret-  
chedly toke hym / and in conſclusion ſo ſent  
him vp to london / where as he remayned  
a moneth or two impzyſoned again in the  
Towr. And after long pzoceſſe they con-  
demned hi agayne of heresy and treason  
by force of the afoze named acte: he tra-  
dering thāks vnto God that he had ſo ap-  
pointed



## The lord Cobham.

pointed him to suffer for his names sake.

And vpon the day appointed he was brought out of the tower with his armes bound behynd him: hauing a very cheereful countenaunce. He is ledde forth to his death.

Than was he layd vpon an hardle: as though he had bene a moost hapnouse traitour to the crowne: and so drawne forth into saint Giles felde: where as they had set vp a new epaire of Gallows. As he was comen to the place of execution: & was taken from the hardle: he fell down deuoughtly vpon his knees:

desyringe almighty God to forgiue his enemies. He prayeth for his enemies.

Than stode he vp & beheld the multitude: exhorting them in most godly maner: to folow the laws of God: written in the scriptures: & in any wyse to be ware of such teachers as they be contrary to Chyist in their cōuersation & liuing: w<sup>ch</sup> many other speciall councels. Than was he hanged vp ther by þ<sup>e</sup> middle in chaynes

of yron: & so consumed alyue in þ<sup>e</sup> fyre: pray-  
sing the name of God: so long as his lyf-  
nag. Went was he in chaynes.

lasted. In the ende he comēded his soule into þ<sup>e</sup> handes of God: & so departed heng moost Chyistently: his body resolved into ashes.

And

## The great proccesse agaynst

What the  
people &  
priests  
dya.

Not the po  
pesservant  
but - hyl-  
leg.

John. 10.  
Sapient 3

Sapient 5

John. 1  
Sapient. 3

And this was done in the ycare of our  
Lord a. M. cccc. ad. xliii. which was the  
sixt yere of the regni of kyng Henry the  
fift / the people ther pcelēt shewyng great  
dolour. How the priests that time fared /  
blasphemed / and cursed / requiring the proa  
ple not to praye for hym / but to iudge him  
dampned in hell / for that he departed not  
in the obedience of their Pope / it were to  
long to wyte. This terrible kinde of  
death with galowes chaynes / and tyze / as  
yereth not very precious in þ eyes of mē  
that be carnal / no moze than did the death  
of Christ whan he was hanged vp amōg  
thurs. The right iustice semeth to dye  
(saith the wise mā) in the sight of them wh  
are unwise / & their ende is taken for very  
destruction. Ungodly folow thinketh their  
lives very madnes / & their passage hēs we  
ent at honour. But thogh they suffre pain  
before men / sayth he yet is their expectas  
ion full of immortallite. They are accou  
ted for the chylzen of GOD / and haue  
their iust porcion among the saintes. As  
golde in the fornaice doth GOD trye his  
Childe / and as a most pl. aiaunt byent of  
fering receiveth he them to rest.

The



## The lord Cobham.

The more harde the passage be / the more  
glozvous shall they apere in the latter  
resurreccion. Not that the afflictions of  
this lyfe are woorthy of such a gloz / but  
it is Gods heauely pleasure so to reward  
them. Neuer are þe iudgementes & ways  
of men lyke vnto þe iudgementes & ways  
of God / but contrary euer more / vntles they  
be taught of him. In the later tyme (saith  
the lord vnto Daniell) shall many be cho  
sen / proued / and purified by syze / yet shall  
the vngodly lyue wickedly styll & haue no  
vnderstanding that is of faith. By an angel  
frō heauen was Iohan earnestly comaū  
ded to wyte / that blessed are þe dead which  
hes departeth in þe lord. Right dere (saith  
Dauid) in þe sight of God is the death of  
his true seruautes. Thus resteth this  
dalaunt Chyristen knight Syr Iohan  
Bldecastel vnder the alter of God (which  
is Iesus Chyrist) among that godly com  
pany which in the kingdome of patience /  
suffred great tribulacion with þe death of  
their bodies for his faithfull word & testi  
mony / abiding there with them / the fulfyl  
ling of ther whole nombze / & the full re  
stauracion of his electes.

The which Apo. xx

6 ii he

Heb. xi.

Roma. viii.

Esaya. lvi.

hier. xxxij.

Dauid. lxx

Apo. xlii.

Psalm. cxv

Apo. vi.

Apo. vi.

Apo. vi.

## The Conclusion.

he graunt in effect at this time appointed  
which is one God eternally Amen.

¶ The conclusion.

An other  
saule of  
his death.

**B**esides the causes rehearsed afore in  
the Preface concerning the dread-  
full death of this most Chyrtien  
knight s<sup>r</sup> Johan Widdesall the Lorde  
Cobham this is also rekened for one. In  
the ende of the first booke which he put vp in  
to the parliament house against the abus-  
ions of the clergie in the yere of our lord  
a. M. ccc. xcv. (which was also the .xviii.  
yeare of king Richard the second) were pre-  
scribed vi. verses written as a briefe conclusi-  
on mary of the vniuersall contents therof.  
Plangunt Anglorum Genes Crimen  
Sodomorum.

Against the  
clergy-

Verses in  
Latyne.

Paulus fert horum sunt Idola causa ma-  
lorum.

Surgunt ingrati Giezite Symone nati  
Romine prelati hoc defensare parati.

Qui Reges estis / populis quicunq; pre-  
estis /

Qualiter his Vestis Gladios prohibere  
potestis?

Some of  
the words

Though the verses be grosse and vns-  
perfit according to the time than wher  
in all



## The conclusyon.

In all fleshly literature was clerelye exting-  
quished / yet is the sentence of them lyues  
ly and of a fleshly faithfull spryite / even in  
þe zeale of Helias & phyness / soz rebuke of  
sinne. And thus are they in the Englyshe.

Beware mape England / the synne of  
Sodomites.

Foz Idolles and they / are grounde of all  
their wo. The Devils  
are here  
Englische.

Of Symō Magus / a secte of hypocrites.  
Surnamed Prelates / are by wyth them  
to go.

And to vpholde them / in all that they may  
do.

You that be rulers / peculparly selected.  
How can ye suffer such mischeues vncoz-  
rected?

Whan this boke wolde not helpe to war-  
des any refozation / but was laught to  
scozne of the Bishoppes / than were these  
verses copied out by dyuerse menne / and  
set vpo their wyndowes / gates and dozes /  
which were thā known for obstinate hy-  
pocrites and fleshly lyuers / which made þe  
prelates madde. And thys is the great ins-  
urrectyon þe Malde complaineth of vnto  
Dope Martē þe spych / & after hi Dolydo-  
rus

By nothing  
will they  
amer.d.:

## The Conclusion.

The in sur-  
rection  
complay-  
ned of.

Ad Marti-  
papā.  
Et in p̄fati-  
one .4. li.  
cōtra Wicle-  
uistās.

Fasciculus  
zizaniarū  
Wicleuī.

Lp̄as.

Johan. S.

rus the popes collectour, with other Pas-  
pistes moze: wherin neuer a one manne  
was hurt. I wolde maruell moche moze  
of the doublenes of Thomas Walden be-  
yng than the kings cōfessour, if I did not  
know þ̄ vnshamefast nature of that lyeng  
generation. In his first epistel vnto pope  
Martine, and in the fyrst Preface of hys  
fourth boke contra Wicleuistas, he sayth  
that sir Johan Oldecastell with a greates  
nombze of Heretikes conspyzed against  
kyng Henry the fyfth in the first yere of  
his reigne: & that he offered him for euery  
monke/chanon/tryer and popish p̄iestes  
head within his reame, a gold noble. And  
cleane contrary vnto thys, he testifieth in  
his boke called Fasciculus zizaniarū Wic-  
leuī, þ̄ he was the same selfe tyme, yeres,  
moneth, weke and day, a p̄soner within  
the towz of Londō. Now well these two  
writtyns agre. I report me.

But thus comenly are innocent men  
lyed vpon among these blasphemouse bel-  
lygers. But he þ̄ is essentially true of him-  
self, hath promysed at one time or other, to  
clere his true seruānt, not by lyes & fables  
but by his own pure woꝝ; no secret, saith  
he



## The Confusion.

He is so close / but ones shall be opened / Matth. 13.  
 ther is any thing so hidde / that shall not at Luk. 11.  
 the last be knowne clerely. Thus hath Sy  
 Johan Diodcastell a triumphauit victorie Cobham  
 ouer his enemies by þ verite which he de- ouerro-  
 fended / all contrary to the blind worldes nith.  
 expectaciō / & they haue a fowle ouerthro-  
 we / being proued manyfest murderers /  
 blind beastes ypocrites & liers / by the sa-  
 me. Such a swete lord is God alwayes to Psalm 138.  
 those that be his true seruauntes / blessed Luk. 10.  
 be his holy name therfore. Conferre the  
 causes of this godlye mans death with þ  
 pointes that Thomas Becket died for / &  
 other popish martirs besides / & ye shall  
 fynd them farre different & vniþke. Tho-  
 mas Becket was slayne at Caunterbery Stephens  
 in his Bylates aparell / in the heade chur Langton  
 che / befoze the hygh aulter / among religi- in vita  
 ouse Monkes & Priestes & in the holy ty- Thome  
 me of Christmas / by his owne sekig. And 1. Hen. 1.  
 all this is gloriouse vnto worldly iudgme-  
 tes  
 Sir Johā Diodcastell was brett Waldeu  
 in Chaynes / at London in Saint Giles 30 mai 1170  
 ffelde / vnder the Galowes / amouge the Abianus.  
 lape people / and vpon the prophane mo-  
 tynge daye / at the Byshoppes Procurer  
 G. iii. meas

## The Conclusion.

Jesus  
Christ.

Mat. 11.  
Joan. 9.

Math. 27  
John. 29.  
Act. 3

Becketus  
Boscum in  
tra Tho-  
mas.

Luk. 14

Luke 26  
in Pet. 5

ment. And all this is vnglorious & very despisable vnto those worldely eyes: what though Jesus Christ his master, as fore hym were handeled after a like sort? For he was crucified at Hierusalé, wout the cite & without the holy synagoge, acursed out of churche, among the prophane multitude, in the middelt of cheues, in þ place whre as cheues & murtherers were cōmonly hanged, ad not vppon the feastful day, but afore it, by the Bysshopes procuremēt also. Now let vs consider þ causes of both ther deathes, & try them both by the manifest scriptures of the Gospel, which of thē shuld seme most to the glozy of God, & which most to the glozy of mē. Thomas Becket died vpon his owne seeking one, for mainteyning þ wantonly bettyes and superfluouse possessions of the Romyshe Churche here wythin Engylond, which are both forbidden of Christ, and also condemned by the same Scryps tures. He that forsaketh not all that he hath, sayth he, can not be my disciple.

And whan a contention befell amonge the Apostles for the superpozite, he sayde also vnto them. The kynges of the world haue the worldes dominion wyth all



## The Conclusion.

pompe and riches belonging to the same.  
But you shall not so.

Sy: Johan Oldercastell died at the im-  
portune sute of the clergy, for calling vpon <sup>wherefor</sup>  
a Chyisten reformation in that Romishe <sup>the 1020</sup>  
church of theirs, and for manfully standig <sup>Cobhā died.</sup>  
by the faithfull testimonies of Iesu, as all  
the aforesayd p[ro]cess declareth. And this  
is both allowed in the Gospell, and also  
required of euery Chyisten beleuer.

He that confesseth me, & my worde before  
men (sayeth Chyist) him will I cōfesse for <sup>Math 10</sup>  
myne, before my eternall father. And he <sup>Mark. 8.</sup>  
that shall denie me & my verite, before me, <sup>Luk. 9.</sup>  
him will I also deny for myne, before my <sup>Luk. 22</sup>  
eternall father who is in heauen.

Thomas Becket in the tyme of hys  
death, cōmended him selfe to the patrones <sup>Benedic. de</sup>  
of his church (who weretwo gilded images <sup>burgopetri.</sup>  
of saint Sauer and saint mary) and the <sup>Joannes</sup>  
cause of his church vnto saint Denis, and <sup>capgrau.</sup>  
had nomore but his bypys crowne cut of <sup>Stefanus</sup>  
(which is the Popes leuery marke) euen <sup>Langton.</sup>  
by the very shauing as his story mencio-  
neth. <sup>ii. 3. ca. 16.</sup>

Sy: Johan Oldercastell in the  
tyme of his death cōmended his soule to  
Paul, Chyist, and Steue.

Or the hant  
C v des

## The Conclusion.

Notes  
the 1013  
Cobham

Propositi-  
on  
Cobham

2 Cor. 11.

2 Cor. 11.

2 Cor. 11.

des of God the eternall father, and by  
cause to the rightfull iudgement of his sō  
ne Iesus Christ, with desire of mercifull  
forgiuenes concerning his enemies, as be-  
came a faithfull Christian & had his who-  
le booy consumed in the fyre. Now pluck  
from youre eyes the corrupted spectacles  
of carnall or poppish iudgements, & do v-  
pon them þ cleare light wh pe haue by þ spi-  
rite of Christ. And that faithfully done,  
tel me which of these two seemeth rather to  
be the marke of Christ, and which þ Pa-  
pers marke? The waves of God (sayth  
Esa) are not the waves of men. But so  
farre as þ heavens are aboue þ vile earth,  
so farre do hys iudgemēt exceede theyrs.  
That wh seemeth high and gloriouse vnto  
men (saith Christ) is verpe abhominaciō  
afoze God. By this may pe se that the pre-  
cious spouse of immaculate churche of  
Christ is not gorgeously painted, genteell  
woman nor glayous glittering maydens,  
but al hidden & unknowen to the world  
by infidels whiche disdaine to seke her  
in the scripturs.

Nothing is precious vnto them, that  
shyneth not vnto the eye.

A moost  
fye



## The Conclusion.

For membre for Chrystes misty call body, who is a  
is he that suffreth with the head therof. <sup>ryght mem-  
bre of</sup>  
As this good sir Johan Oldecastell did, <sup>Chryst.</sup>  
whā he was to chryst examined of þe pꝛou-  
de bishops / scoꝛned of the pꝛiestes / disday-  
ned of the Woꝛlde / yll repoꝛted / mocked / <sup>The span-  
nyng of bis-  
shops and  
pꝛiestes</sup>  
hated / reuiled / acursed and so commytted  
vnto the laye iudgement to be condempned  
by the vnto moost shāful & cruell death.  
Yea / so extremely malicious was þe spygyt  
full spiricualte against hi / that they wolde  
not suffre his Body to be Buried in their  
great cytie of holy church (which is spiritis-  
tually called Sodoma & egypus) to ma-  
ke the pꝛophetie of sainte Johans Apoca- <sup>Apo. 17</sup>  
lyps truly to be verfyed vppon hym / and  
to pꝛoue him Chrystes Membre all togez-  
ther. They both resolved his body into  
ashes / and also made the Rꝫuer to carye  
them away / lyke as they did also with the  
bones of Johan the clere / least any thing  
therof shuld remayne / because they wold <sup>We sacre  
mentallibz.  
ca. 86. & 87  
Fasciculus  
322</sup>  
also shewe them selues lyke in tꝛāny to  
Iulpanus apostata that so vled the body  
of holy Johā Baptist afore them. I shuld  
make a comparyson betwixt thys blessed  
martr of Chryst Sir Johan Oldecastell  
and

## The Conclusion.

**The Popes  
martirs**

and Peter of myllane with other of þe  
pep martirs who died for the popes powe,  
pardons, pilgimages, eare confession, and  
other popish matters moze establisshed in  
the generall councill of lateran, but it wold  
be are to moch tyme.

**Iohan. 19.  
Petrus  
Cecilius  
Iohannes  
sextus**

**Brent was  
he with  
Chaltes  
martirs.**

And as concerning the kinde of his co  
temptuouse death or martirdome. Moze  
hyle was not his hanging vnder the galle  
wes in an yron chayne, tha was the hāgig  
of his lord Iesus Chryst vpo þe crosse in þe  
time of his death. Moze than was the hān  
ging of Peter, Andrew and philip, his ho  
ly Apostles, Bishop Simeō, Doroteus  
Gorgonius, Alexander, Cipodius Claus  
dus, Asterius, Menon, Remesius, Rea  
stor, Agricola, Julia, Zoe, the wife of Bis  
costatus with many other holy martirs  
moze. Moze odrouse was not his burnig  
in the fyre, than was the cruell burning of  
Barnabas the Apostell, Polycarpus the  
good Bishop of Smirna, Amancius, A  
gaton, Tiburtius, Brutius, Simphro  
nius, Sosthenes, Victor, Dioscorus, Cu  
logius, fructuosus, Castus, Armilius,  
fidencius, hero, Hyzencus, Aphra, Mys  
teria, Apolonia, Anastasia and many hon  
dreds



### The conclusion.

heths more. When this strong witnesse <sup>psal. 12.</sup>  
of the lord was among þe fat bulles of Basā <sup>Amos. 4</sup>  
and moost cruelly assaulted of the he was  
thoroughly ascertained in his conscience for  
that conflict of fapth to taste his æternall <sup>Iohan. 12.</sup>  
goodnesse in the Lasting Lande of the ly- <sup>Psal. 260</sup>  
ving.

Yea, soche tyme as he was reproued of  
his ennemies and forsaken of his friends <sup>Psal. 30</sup>  
in maner of a broken vessel he toke a strōg  
stomacke vnto him as dyd the mighte ma-  
chabees, and thought thus in his minde. <sup>2. Mach. 7</sup>  
That though those vngrationse tyraun-  
tes shuld put him vnto death, yet wolde  
the æternall king (which is both resurrec-  
tion and lyfe) raise him bp again in the re- <sup>Iohan. 11.</sup>  
surrection of lyfe euerlasting, among them <sup>Iohan. 5.</sup>  
that hath dyed for his pure lawes. Alreas <sup>Apo. 20</sup>  
dy hath he rayled his fame (which lay lōg  
dead) by the lyving spirite of his Gospell  
for that he was a minister therof. Which <sup>The. Cate</sup>  
is a moost euident token that he wyll be: <sup>pell vn-</sup>  
reaster with his other mysticall membez <sup>saintes</sup>  
rayse him bp in perfight gloze. When the <sup>Becken</sup>  
Gospell laye dead, glozpous thomas Bec-  
ker was a saint, and Iohan Oldcastell  
a forgotten heretike. But nowe that the  
lyght

## The Conclusion.

The gospel  
canonisseth  
Cobham.

lyght therof shyneth; we are to see it  
farre other wise. For proud becket hath al  
ready hidden his face and poore Blidecar  
stell beginneth now to appeare very nota-  
ble. Not all vnrighly did saint Augustin  
speake it ad other olde doctours besides; &  
many were worshipped here in earth for  
Saints; whose wretched soules are gre-  
uouly cruciate in hell.

Re xxxii

prelates  
custred by  
commendment

Such time as our moost worthy sou-  
rain kynge Henry the. viii. now lyuing/  
after the moost Godly example of kynge  
Josias visited the temples of his reame/  
he perseyued the Sinneful shynne of this  
Becket to be vnto his people a moost pers-  
nicious euill; and therfore in the word of  
the lord he brekly among other destroyed  
it. If he had vpon that and such other ab-  
hominable shynnes bzet those Idolatrous  
se pprestes which were (and are yet) they  
chefe maintainers; he had fulfilled þe gods  
ly histozy thzoughout. But þe which was  
not than perfourmed in hope of their ame-  
dement; may by chaunce lyght vppon the  
hereafter whan no Gentell warning will  
seme to be regarded. I dout not at all but  
his most noble discretio perceyued moche

more



## The Conclusion.

more in that wicked generation of the popes nozryl thing vp/ which alwayes hath maintained (e yet doth) such manifest trevors/ than he euer in his life yet vttered.

The eternal father reward his grace for that clere lyght of helthe whych we pooze creatures haue receiued at his only hande vnder God/ though it be not all without þe greuouse punisshement of our bodies. By the proceſſe which we haue also here vttered of Sir Iohan Wilecastel/ ye may euidently see/ that great is the treasure which the Lorde hath layd vp for the behoue of them that hath trusted in hym.

Wherwith now he maketh dūme/ the lyeglyppes of thyn that dysdaynously reported the rightuous/ to the honour and praise of his moost glouorous name.

Amen.

Thus endeth the bzeſe Chzonicle concerning the examination and death of the blessed martir of Chryſt/ Sir Iohan Wilecastel/ the lord Cobham/ not canonised of the pope/ but in the precious bloude of his lord Iesus Chryſt. Collected by Iohan Bale.

Finis.

They dath  
ce but in a  
net.

The lord  
conferue  
his grace

Psalm. 36  
Eccle. 1  
Sapient. 8

**P**rophecies of Joachimi.  
Abbas.

**I**n the latter Dayes shall appeare a  
lawe of libertie. The gospell of the  
kingdome of Christ shall be taught  
and the church shall be purged as wheate  
is from chaffe and tares.

More clerely shall men than be learned.  
The kingdome of the fleshe shall be done  
away and these thyngs shall be tulyfied  
towards the ende of the world.

The holyghost shall more perspighly  
exercise his dominion in conuerting peo-  
ples by the Preachers of the latter tyme  
than by the Apostles.

The church of Rome is the fleshy sy-  
nagoge of Sathan.

The church of Rome shall be destroyed  
in the thyrde state as the Synagoge of the  
Jewes was destroyed in the second state  
and a spirituall church shall from thens  
forth succede to the ende of the world.

The departing of the Grekes from the  
church of Rome was Godly. For it was  
ordayned of God and wrought by the ho-  
lyghost.

  
**E**x concordantia Mario Gundonis  
Perpiniani de heresibus.



